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Of the Church · By the Church · For the Church

Luther League Review

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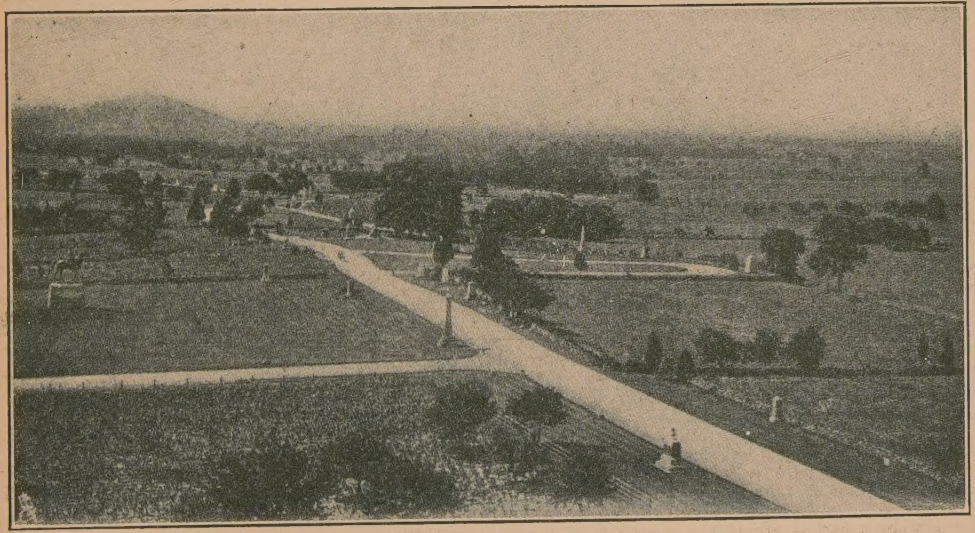


THE GETTYSBURG BATTLEFIELD.

Memorial Day, which occurs this month and is observed throughout the country, recalls to our minds the great Civil War. The above picture, as well as the story on page 6, should serve to remind us of the heroes who fell in this the greatest battle of modern times.

THE BADGE OF ROYALTY

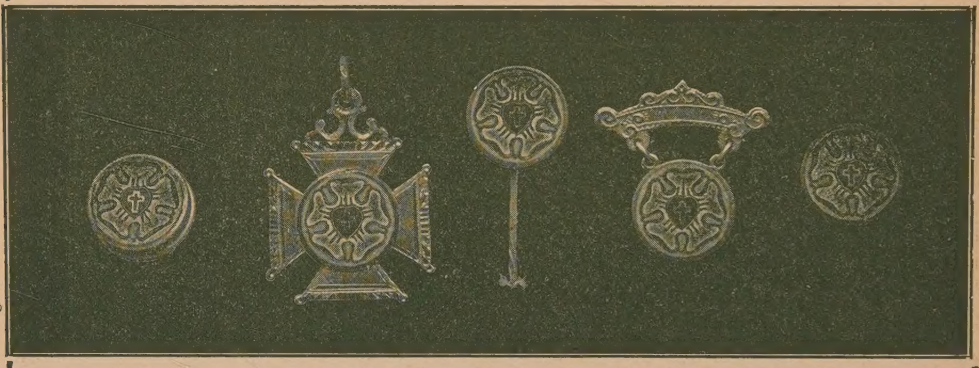
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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Ole Bull—The Famous Norwegian Violinist

LYSOEEN is the gem of the Lysefiord. This Ole Bull owned as his villa. The only inhabitants were the caretakers. It stood high out of the water; its rock-bound slopes were thickly clad with timber and its configuration and verdure resembled Mackinac Island.

Ole Bull "was a great master and he brought us superb musicianship at a time when we did not hear as much of that kind of music as we do today." In his veritable farewell concerts he was like the musical phenomena of childhood. At forty-three years of age he visited America for the last time in 1853, although during the last ten years of his life he lived much in America. An honorary citizenship was conferred on him by New York City.

Possibly there was never a musician from abroad who took greater hold on the imagination of the American public than this Norwegian violinist from the town of Bergen. He won a place as a popular idol without recourse to charlatanry, for he was a celebrity and a master. Tricks and affectations he despised. He was adored by the multitude and respected by musicians.

OLE BULL'S STATUE AT MINNEAPOLIS.

There was a certain picturesque grandeur about his simple life. His gifts were great and by nature he was sweet and generous. His many virtues and his personal character combined to entrance the minds and reach the hearts of all who came under his influence. There came a time when the principal adornment in his room was a portrait of the Czar of Russia, presented by the ruler of all the Russians himself to Ole Bull. Ibsen was his protege. Bjornson was the helper in the great work he launched at Bergen in the cause of Norwegian drama. The youngest of his great contemporaries owed him none the less than did the oldest, for Grieg found him a friend and counselor. Bull appears to have been "one of those altogether exceptional beings who went through the world precisely as he pleased, but without abusing the large privileges which the world accorded him."

In the mid-century with Ibsen he launched at Bergen a project that was destined to be the parent of the most fruitful dramatic movement of modern time. There are living in Bergen today many who can recall

the impromptu concert of Ole Bull in the broad Torvalmenning or down by the fish market. "Fourteen years ago, when the veiling flag dropped away from Stephan Sinding's bronze statue of Ole Bull, these old people, who had known their great townsman in his prime, cried, 'O, he was much more beautiful than that!'"

He first came to America in 1844. His associates comprise the choicest spirits in the highest walks of life. He was a friend of Booth's and the diaries of the poet Longfellow fondly mention him. His memory is kept alive and the beautiful face of Ole Bull shown in youth and old age confronts the traveler all through the Bergen region. In Bergen they cherish a tradition of one of the gypsy tours through England Bull made in youth. They tell how, when a village mob jeered at him and pelted him for a foreign fiddler, he laughed the ruffians out of countenance, dodged the missiles and was solicitous only that the violin which he held behind his back should not be injured.

The design of Ole Bull's villa is rather fantastical. The house is airy and spacious, but with the old Norwegian farmhouses of the sixteenth and seventeenth centuries before him as patterns he built a Moorish palace on the rocky fastness of gingerbread design. There it is with its towers and its filigree. Its sole extenuation is the wonderful music hall. The living room of the house opens into this music room, which is about sixty feet long and about thirty feet wide. A double row of pillars, cut from the pine trees of the island, support the lofty roof and two enormous crystal chandeliers hang from the roof. The first characteristic objects of the music hall are busts of Beethoven, Mozart and Paganini. The bust of Paganini has a special eloquence, because Ole Bull's attitude of discipleship was almost that of idolatry toward Paganini.

On the 23d of August, 1880, the body of the master was borne into the great music hall, where it lay in state before the fireplace under a canopy of Norwegian flags and a mass of palms. His funeral was a stupendous sight. To the music of church bells tolling farewell to him from the shores of the mainland he was borne all the way to Bergen by water, warships and merchant and fishing craft, their flags at half mast, falling in behind the funeral ship as it steamed out of the Lysefiord and northward to the mountain-bound harbor of Bergen.

They buried him in the center of the cemetery under the heights—him whom the peasants had been wont to call "the tall viking" and "the burning patriot" and who had sung for them the heart's desire of their mountain shepherdesses. He sleeps under a coverlid of ivy and purple pansies, and a lofty urn of bronze rises above his resting place. It bears only the words, "Ole Bull, 1810-1880." R. N. S.

The Battle of Gettysburg

(*See first page*)

THE battlefield of Gettysburg is one of the most interesting places in the world. It is picturesque in its natural features. It lies in a rolling country dotted with conical and elongated wooded hills. It lies in the foothills of the Blue Ridge Mountains with a range of these mountains distinct in the west. To its natural features there is now added the Park System of the Battlefield Association. Three hundred and forty-eight monuments and statues, costing $3,000,000, and intersected by sixty miles of superb roadway, at a cost of $8,000 a mile, make it the most finished and attractive of the Government parks.

Gettysburg is the county seat of Adams County, Pennsylvania. It was laid out in 1780 and is named after its founder, General James Gettys. It lies eight miles north of the Maryland line, sixty-seven miles north and a little west of Washington, and thirty-six miles southwest of Harrisburg.

The bloodiest single battle of the Civil War was fought at Gettysburg, July 1st to 3d, 1863, and today it is the most celebrated battle of American history. In the three days' battle of July 1st, 2d and 3d the Union losses were 23,000 and the Confederate losses in killed, wounded, captured and missing were probably as high, estimated at 29,000.

After the battle at Chancellorsville, May 2d and 4th, 1863, the Confederate and Union armies stood for some weeks facing each other across the Rappahannock at Fredericksburg, Va. General Lee took advantage of the interval to reorganize his army. This accomplished and his army sufficiently rested, he began the invasion of Pennsylvania. At Gettysburg Lee's magnificent and confident army was concentrated. It had invaded Pennsylvania through the Cumberland Valley and was on its way to Philadelphia, then to Balti-

more and Washington. Ewell's corps had advanced as far as Wrightsville, Pa., about seventy-five miles from Philadelphia, a four days' march, and had watered their horses in the Susquehanna River before being recalled. The three-mile long Columbia Bridge over the Susquehanna was burned.

General Lee was forced to concentrate at Gettysburg by the rapid and masterful movement of General Hooker with the Federal Army, who had hurried north as soon as Washington was uncovered for the purpose of intercepting the invading army and also to loosen its grip upon the fair valleys, rich with ripe grain and teeming with horses, cattle, money and provisions. On the afternouon of June 30th General Buford, with a force of Federal cavalry, occupied McPherson's Ridge, beyond the ridge on which stands the Lutheran Seminary, west of Gettysburg, and here at 8 o'clock on the following morning he came in contact with Heath's division of Hill's corps, the whole Confederate Army having been ordered by General Lee to concentrate at Gettysburg. This was the opening of the battle. It is a singularly curious fact that the Northern army came into Gettysburg from the south and the Southern army came in from the north.

General Lee's army had always been in good condition, and Hooker's army, after the Battle of Chancellorsville, had become so by the reorganization of the cavalry under Pleasanton by the retiring of the nine months' men, and by attention to every teacher of discipline. Both armies in a general way were well matched. Each army had approximately 85,000 men, including cavalry amounting to about 10,000 each. The Union Army carried with it 327 pieces of artillery and the Confederate Army had 287 pieces. At Gettysburg the Federal Army had the handicap of a new and untried commander. By direction from Washington, three days before the battle, General Meade had superseded General Hooker. Beside this, General Sykes and General Newton were two new corps commanders in the Union Army, while the Confederate Army, under General Lee, had the renowned Ewell, the competent Hill and the accomplished and able Longstreet in command of three corps.

The dramatic feature of the Battle of Gettysburg was Pickett's charge. On the morning of the 3d of July General Lee ordered Longstreet to send Pickett forward to assault the Federal center as soon as the Confederate artillery should have silenced or noticeably weakened the artillery on the other side. A terrific artillery duel lasting about an hour and a half was the prelude for the Confederate attack on the Federal center on Cemetery Ridge under the immediate command of General Hancock. Pickett's charge on Hancock was one of the most magnificent known in military history. In three columns he advanced steadily in face of a destructive artillery fire. The great gaps cut in their lines by the Federal shells were promptly filled by the Confederates. A terrific fire of canister and an enfilading cannonade from a battery on Little Round Top met them after they had passed beyond the Emmetsburg Road. They met the musketry fire of the Federal infantry which had been previously withheld when within about three hundred yards of the Union line. Pickett's support was bewildered and demoralized, but his men, nevertheless, pressed on and in a hand-to-hand conflict carried the first Federal line, but only to be quickly driven back and finally forced in rapid retreat with their ranks enveloped by pursuing Federals back to the Confederate lines. Some writers have estimated that as many as two-thirds of Pickett's own immediate command were killed, wounded or captured.

Paradoxical as it may seem, Gettysburg was really a drawn battle. Nevertheless, it was the decisive battle of the war. The most, hotly contested and most important battle of the war, it was the turning point and was treated by both sides and by the world as a great Union victory. From this time on until the close of the war General Lee was always on the defensive. Hence in the annals of the war Gettysburg is known as the high-water mark. At the bloody angle on the battlefield of Gettysburg, where Pickett's great assault ended in defeat, there is a tablet which records "High-water Mark."

The field of Gettysburg is now enshrined with peace. "Animosity is now forgotten. The Blue and Gray, once soldiers of which the world has never seen braver, abler or more determined, love to return there together, modestly recount their deeds of prowess, and then separate as citizens of a common, reunited country." The historic points, Cemetery Hill, Culp's Hill, Seminary Ridge, the Peach Orchard, Devil's Den, the Round Tops and the High-water Mark are made easy of access through numerous broad, beautiful avenues. Nearly every Federal organization and a large number of Confederate organizations have erected suitable monuments marking their location during the battle.

(*Continued on page* 30.)

The Tercentenary of the Reformation, October 31st, 1817, in New York City

BY H. E. JACOBS, D.D., LL.D., DEAN OF MT. AIRY SEMINARY.

IN the Public Library of New York (Fifth avenue and Fortieth street) we recently came across a pamphlet of great interest to those who are looking forward towards the celebration of the Quadri-Centennial of the Reformation in 1917.

It contains not only the long and eloquent sermon preached by the Rev. Frederick Christian Schaeffer, D.D., but also a brief account of the celebration and the elaborate program of the service.

It informs us that when the vestry of the Lutheran Church in New York deliberated on the question of a proper celebration of the Tercentenary in 1817 they realized the fact that their church would be entirely inadequate for the purpose, and, therefore, petitioned the Rt. Rev. T. H. Hobart, D.D,. bishop of the Protestant Episcopal Church, for the use of St. Paul's Church. The petition was promptly granted. Arrangements were accordingly made for a German service in the Lutheran Church in the morning and an English service in the afternoon in St. Paul's. An elaborate liturgical and musical program was prepared, the effort being made to have both services correspond as far as possible. The music for the English service was undertaken by the Handel and Haydn Society of New York, under the leadership of Mr. P. S. Taylor. Complimentary tickets were widely distributed among members of other Protestant denominations. So great was the interest taken that the report estimates the number of people present as "at least five thousand, and thousands were disappointed in finding it impossible to gain admission."

When it is considered that the census of New York in 1810 enumerates only 96,000 inhabitants, its population must have been in 1817 about the same as that of Albany, N. Y., or Reading, Pa., today. About one person out of every twenty in the city enjoyed the privilege of that service, beside others who crowded the German church in the morning. "Though the crowd was irresistible," the account continues, "yet, during the solemn performance, which lasted more than three hours, a peculiarly gratifying degree of decorum and attention pervaded this numerous assemblage."

Two clergymen of the Protestant Episcopal Church, the Revs. Messrs. Feltus and Milnor, were associated with Dr. Schaeffer in the service.

The musical program, beginning with the "Jubilate" and ending with the "Hallelujah Chorus," consisted largely of responses in verse to passages of Holy Scripture that were read. The prayers were read. Two hymns were sung, viz.: "Before Jehovah's Awful Throne" and the hymn of Luther, "Lord, Keep Us Steadfast by Thy Word," although in another translation,

"Preserve us steadfast in Thy Word
And check, O Lord, the wrong and guile
Of foes, who Christ, Thy Son, our Lord,
Would of His Heavenly Throne despoil."

We miss greatly "Ein Feste Burg"—probably because no acceptable translation could be had.

Dr. Schaeffer's memorial sermon was on the text, II Cor. 4:13: "I believed, therefore have I spoken." For fully an hour he spoke on the theme: "The Chief Motives by which Luther Was Influenced, and the Principles by which He Was Prompted to Speak and Act when He Commenced the Blessed Reformation."

This theme was discussed with great clearness and power, and in a graceful, rhetorical style, pervaded by deep feeling that reminds one of Dr. Schaeffer's nephew, still well known in our churches, Dr. C. W. Schaeffer, of our seminary at Mt. Airy.

The pamphlet described was presented to the New York Library by the well-known American author, Paul Leicester Ford, and bears the following lauding words on its first page:

"To the
Rev. F. D. Schaeffer, D.D., Pastor of St. Michael and Zion's churches, Philadelphia, the following sermon with the accompanying documents, relative to the solemnization of the Third Centennial Jubilee in the City of New York, is very affectionately dedicated by
His Dutiful Son."

—

THE OFFICIAL LUTHER JUBILEE MEDAL

The official design for the jubilee medal commemorating the 400th Anniversary of the Reformation has been outlined by the special Inter-Synodical Committee appointed for this purpose. At a meeting held some weeks ago preliminary drawings from a dozen or more sculptors embodying the essentials of this design were submitted. After submitting these several designs, indi-

vidually looking into the records of the various sculptors, and taking into consideration the interest of the Church, the committee unanimously elected Mr. J. M. Swanson as the designer of the medal. He is now working on it, and in the very near future the final designs will be approved.

Mr. Swanson is a young Swede and a sculptor of unusual promise. He has been the designer recently of the official medal of the American Museum of Safety of New York City, also of the medal for commemorating the signing of the Dual Subway Contracts of New York City, the Judson Missionary Anniversary Medal, the official Reunion of Civil War Veterans medals at the jubilee at Gettysburg. He was also designer of the medal for the Centennary of the Battle of Plattsburg, N. Y., and in 1914 he designed the medal for the centennial jubilee of the Star Spangled Banner Celebration in Baltimore. These facts speak for themselves, and insure the correctness and the artistic taste which will mark this the official medal when it appears. It is to be made in various styles and at various prices, so that our people will have no excuse for securing anything but the official medal.

Providence in American History

RECENTLY I stood in old Independence Hall in Philadelphia. The Liberty Bell had just returned a short time before from its trip to the Panama-Pacific Exposition. As I stood in front of it I read the words of Leviticus 25:10: "Proclaim Liberty throughout all the land unto all the inhabitants thereof." This is the bell that on July 4, 1776, rung out the news that the Continental Congress had declared the colonies independent of Great Britain.

We enjoy civil, religious and spiritual liberty. To no foreign power do we owe allegiance. We are free to govern ourselves and to work out the part God intends for us in the great family of nations. This is a government of the people, by the people, and for the people. We need consistently to pray God for counsel and guidance in the exercise of our civil liberty, because of our glorious opportunities and our solemn responsibility.

The notes of freedom sounded by the Liberty Bell were first struck when Luther's hammer nailed the ninety-five theses to the door of the Catholic Church at Wittenberg. This marked the dawn of religious liberty and our land has become the refuge of those who suffered for religion's sake. It is our heritage to appreciate our religious liberty and the privilege to worship God according to the dictates of our own conscience.

As liberty-loving people we recognize the law of liberty in freedom from the bondage of sin. Under it human life approaches the perfection of joy and in its service men are worthiest.

America has developed national resources and the growth of the country has been marvelous. With sincere gratitude to God we can revert to the past with its splendid achievement and realize that God has been in our destiny. The history of 140 years is a splendid tribute both to our institutions and also their capacity for supporting a growing national life. As a Christian nation we have developed religious activities and it should be our duty to foster the sources of untold blessing. Nothing better can we do than to maintain intense interest in our country's future as Christians.

In our commercial development there has been an enrichment of our citizens truly miraculous. The industrial development of the country has been prodigious. Mines have been opened that have added to our stores of silver and gold. The territorial development has been extensive. Arid lands have been irrigated until the desert has blossomed as the road. Population has increased, schools have multiplied and churches have flourished, but the most stupendous growth and development of America has come at the close of the Civil War.

A united nation, the outlook for the futude is auspicious. Truly can we say, God's hand has been in our history from its origin to the present time, ruling and overruling the progress of events to our continued enlargement and growth. The fraternal strife seems to have been a new birth of national greatness.

Today we revert to the great figure in the war councils of that most critical period in our history and with him we say, "Let us have peace." Like the President who, with the passing of the years, looms larger, we say, the men who contended in that intense conflict "consecrated" that era to God's all-wise purposes.

Flowers—the message of the flowers—tell of God's loving care who has regard for His creatures and has written this on the page of nature. The beauty of flowers, the

adornment of nature, symbolizes God's love. Usefulness as well as beauty is the lesson of character we gain from the flowers upon the graves of the men who so patriotically died for the Union. Under God's providence they bring a message of cheer and happiness. They tell us God would have His children happy and cheerful.

The Reformation gave to the individual the right of autonomy. Lutheranism favors universal education and insures liberty, and so Lutheranism while primarily intended to obtain religious liberty eventually brought civil liberty, so there can be no question that the discovery of America just nine years before the birth of Luther is not a mere coincidence, but part of the divine plan. And when in 1776 the yoke of England was shaken off the very watchword of the new republic was "Liberty." That liberty, as I endeavored to show, was the direct offspring of the Protestant Reformation. We may decry that the Church of Christ has been rent in twain, we may bemoan the blood that has been shed in the establishment of a new faith, but we are compelled to own our debt immense of endless gratitude to Martin Luther for a great measure of the liberty which we Americans today enjoy. That liberty the fathers have willed to us as their richest legacy; to preserve it and, most important of all, to deserve it is the solemn duty and bounden obligation of us who remain.

Reverently let it be said, "I see liberty in God, who is my Father, and we see liberty, friends in nature among the angelic beings in God." What is liberty? Will this do as a definition? Think of it for a few seconds. "Liberty is the freedom of a soul to be fully itself." The freedom of a human soul, of any soul, to be fully itself. That is liberty. And do you not realize, likewise, that you cannot be fully yourself, that your soul cannot know liberty and be entirely free until you are no longer a victim of circumstances.

"Let knowledge grow from more to more,
But more of reverence in us dwell
That mind and soul according well
May make one music as before,
But vaster."

Germans in the United States

BY HELEN R. TOEDTEX.

IN the autumn of 1681 a large company of emigrants, mostly Quakers, left England and came to the new settlement of Pennsylvania, intended to be an asylum for the persecuted English Quakers. In 1682 William Penn, the owner, came himself.

Penn's colony offered much attraction. It was not only for his sect, but for all sects and allowed much political freedom. It was at this time, about 1682, that the first German Menonites settled at Germantown, Pa. Their leader was Pastorius and he helped form this first real town in America. Jacob Leisler was, perhaps, the first to awaken a feeling of interest in the Eastern Colonies.

Slavery was first introduced in our country about 1620. In 1671 there were 2,000 slaves in Virginia, and the numbers were steadily increasing. These German Menonites brought noble ideals because they first opposed slavery. They sent the following quaint petitions to the Quakers:

"If once these slaves (wich they say are so wicked and stubborn men) should joint themselves, fight for their freedom and handel their masters and mistrisses as they did handel them before, will these masters and mistrisses tacke the sword at hand and war against these poor slaves licke we are able to belive some will not refuse to doe? or have these negers not so much right to fight for their freedom as you have to keep them slaves?"

They were also among the first to legislate against the vice of intemperance and they may be said to be the first prohibitionists. Today we find them just as active in political and religious affairs. Whenever the affairs of the nation are at question they are ready to meet the demands.

Note the time, when in the early days of the colonists we were having our wars with the French and Indians. They fought in many bloody battles with these Indians and French. When the question of freedom came, the Germans were the first to espouse the cause of freedom and distinguished themselves by many deeds of valor. Nor has this been unappreciated, for today in Philadelphia there stands the monument to the memory of Pastor Muhlenberg, the hero who, at the crucial moment of the Revolutionary War, threw off his gown in the pulpit and displayed his uniform, saying,

"Who dares?" . . .

"Come out with me, in Freedom's name,
For her to live, for her to die?"
A hundred hands flung up reply,
A hundred voices answered, "I!"

At Washington, D. C., we have the monument to Baron Steuben, the organizer of the American army, and who gave the colonists assistance in the cause of freedom.

The endurance and patriotism remained undaunted, for in the Civil War 200,000 Germans fought under the Union flag. It would have been doubtful, if the Union had remained, were it not for these faithful Germans.

And today what young American of German descent would not be ready to be the first to aid if his country were in need? The answer would be but a re-echo of that given to Muhlenburg during the Revolutionary War.

From 1702 on, the German Lutherans and Roman Catholics, encouraged by Queen Anne, continued to come to America. These immigrants were not as pious and intelligent as their predecessors. They were the advance guard of a vast horde of peasantry which did not cease their coming for nearly two centuries.

William Penn, in some of his letters to his friends in England, inferred that they did not make the best of citizens.

In 1890 the United States census book quotes 97,103 German immigrants to America. Up to the present date this is the highest number of German immigrants to the United States. Just what the cause is is not known. The question of religion was no cause, for Germany granted her people, then and now, almost entire religious freedom. Perhaps, the military service was the greatest influence. Every male citizen of Germany, at the age of twenty-one, who was physically and mentally able, was subject to two years of service. Those who attended the gymnasium or the equivalency of our high school or academy needed only live in the barracks or be in active training one year.

But attending gymnasium meant money, and those who could not afford this, rather than to serve in the army, came to America. Between 1871 and 1893 we find 2,607,562, or 25.3 per cent. of the total number of Germans, coming to America.

In 1895 there were only 37,498 German immigrants in the United States, a difference of 59,605 to the five years previous. This was due, perhaps, to the fact that the German Government had begun to interest itself in her people, requiring reasons of those leaving. The opening of the iron mines also furnished more employment for its people.

By this time the German immigrants gradually had moved west. From Pennsylvania they had gone to Ohio, then south along the Mississippi to Louisiana, and then north to Wisconsin and Minnesota. They were a great factor in redeeming the wilderness and making it bloom, for wherever these immigrants went they created wealth by their unremitting industry and skill in cattle raising and farming; so that where the English speaking farmers starved and were forced to move west, they stayed and dug riches out of the neglected soil.

Even today in traveling through the country one can almost invariably detect German farms, and the German farmer is everywhere a standard of excellency. It has been said that "they were content to worship God as their fathers did and by honest sweat of the brow to eat the fruit of their own vine and fig tree."

Modern Germans do not come from hunger, but, as has been said, to escape the military service, or they have been drawn by "Wanderlust." The German immigrants of today invariably have a good common school education. Their government provides for that. The average German comes willingly to obey all laws if he has the proper environments, and develops into the best kind of a citizen, unless he hasn't taken to the customs here or has grown despondent because he has not been respected highly enough. If such be the case, they often return to the Vaterland soon after landing.

A German chemist on arriving here, and having no particular friends with whom he might make his home, stayed at a boarding house. He was so disgusted with the deficiency of the table manners of his fellow boarders that two weeks afterward he returned to his native home.

Our real German aristocracy comes from Carl Schurz and his followers. In 1848, when the breath of freedom in Germany grew into a windstorm, there came a voluntary immigration of political exiles of whom Carl Schurz is best known, if not the best example. These men were real scholars and whatever culture there is among Germans today in our large cities is largely due to their example. They and their descendants form the select society of the German centers of Cincinnati and Milwaukee. Sixty per cent. of the population of Milwaukee is German. This city has the most Germans of any in the United States, but the business and residences do not suggest Germany across the sea.

(*Continued on page* 33.)

The Practical Leader

BY MARION R. CAINES

EVERY Luther League must have a leader and every successful League should have a practical leader.

Wherever there are a number of people associated together in a common work one must be the leader or confusion will follow. The army must have its commander-in-chief, nations must have their kings or presidents, states their governors, cities their mayors, colleges their presidents, schools their principals, factories their superintendents, churches their pastors and Luther Leagues their leaders. Very much of the success of the enterprise in which they are engaged must depend upon the efficiency of the leader.

The army at Winchester was defeated and driven back in confusion, but General Sheridan came. He was only one man, but he was their leader and he turned defeat into victory. The French had spent millions of dollars on the Panama Canal and failed. But Gen. Goethals of the U. S. overcame the difficulties and mingled the waters of the two oceans. One pastor labored in a congregation and it seemed on the way to the graveyard. His successor worked with the same people but made the congregation active and prosperous. One was NOT practical and the other was.

I shall name four qualifications the practical leader must have. If he has them, he is quite sure of being a success, but if he lacks any one of them, he is almost certain to be a failure.

First. The practical leader must have a head.

It would be a strange freak of any Luther League to elect as its leader one without a head. Of course every leader must have a head. That goes without saying. But I do not mean, however, that on the top of one's neck there must be fastened a box more or less round, weather-boarded with bones, covered with untanned skin, decorated with hair on the top and sometimes with a struggling mustache in front. The possession of this appurtenance with all its appliances is taken for granted, even the mustache, and will not be further described in this paper; but the head is the home of the brain and the brain is the organ of thought. By having a head, I mean the practical leader must THINK. No leader can hope to be practical even in a small degree without thinking. He is not dealing with sticks and stones that his strong arm may place or an ox may move, but he is dealing with other thinking minds and if he is the true leader he must be the most thoughtful one among them.

Just as the problems of life are not exactly alike for any two people, so the problems of no two Luther Leagues are just the same. Every Luther League must think out largely its own problems in relation to its own work, and right here lies, I believe we will all agree, one of the greatest weaknesses in much of our Luther League Work because we do not take the time to think of the methods that might be employed. We know that method is not a machine way of doing everything, but an intelligent adaptation to the needs of the case. Thus a successful merchant, if he cannot do business with you in one way, will try to do business with you in some other way. His success lies in the fact that he has adaptation to needs, all of which requires thought.

I might give in this paper many methods, devices and rules of how to do this or that and all might be good but the paper might bring no help to anyone. A leader may get a stock of literature as high as the church steeple on how to run a Luther League or gather information from all the successful Leagues in the state and yet make a fizzle of his own League unless he thinks out for himself his own problems.

Such practical problems as these will come up and do come up before every League and there is no best way of answering any one of them. How to gather a membership, how to hold the members already gained, how to promote interest among the members, how to get the members to take part in the meetings, how to make the League of spiritual value to its members, how to train the members for active service in the church. These and many more problems confront the active leaders of the Luther League and won't down until they are solved by some one or ones using their heads in some good, earnest thought.

It wouldn't at all surprise me if the practical leader takes one or two of these problems with him to work in the morning and as he walks or rides on the car instead of looking up the baseball or society news or reading the inscriptions on the sign boards, is turning them over in his mind. Why not? They are more interesting than the signs advertising Omega Oil or the latest in breakfast foods.

Every practical leader will find hard problems to tax his full power of thought,

but the fullest development comes in laboring with them. The Creator has hidden the coal far beneath the surface, but the coal is worth the digging. The gold is placed behind the mountains or beneath the snows of Alaska, but the gold is worth the climbing and freezing. On this side of Eden the divine order seems to be the earning of one's bread by the sweat of the brow, but the bread so earned is sweet and nourishing and is worth the sweating. Fulton thought out the problem of steam and its application to machinery, but the little Clermont paddling its way up the Hudson was worth the thinking. Thos. A. Edison stood by his great factories in East Orange, N. J., as they burned and watched the fire's effect on the concrete. He is thinking out the problem of concrete construction and the world may soon rejoice in a better concrete. The Wright brothers thought out the problem of flying through the air and have built machines to outdo the proud eagle in speed and height. The thinker, the thinker, God gives success to the thinker. Even the leader of a modest Luther League who would make good in his position of trust must be first cousin to Fulton, Edison and the mights in the world of thought and be a blood relative of the thinkers who are turning the wheels of industry filling the old world with music and poetry or fashioning the children of men after the divine ideal. Truly may we say that the leader of the Luther League or, for that matter, any leader who will go ahead and keep ahead must use his head.

Second—The practical leader must have a heart.

The heart is the power house that keeps the cars moving through the city. To our way of thinking it seems quite necessary to have a heart, to have one of the right kind and to have it in the right place. The practical leader must have a heart. It has been said of some leaders that they have lost heart. Frankly I must say that if your leader has lost heart, better declare the office vacant and choose another. Some leaders get down-hearted. While this is not always fatal to the success of the leader it is at least serious enough to require immediate attention. A little extra enthusiasm gathered from the conduct of the members and administered through the eyes and ears of the leader will usually raise that wayward heart back to its normal position. The dose should be repeated at each relapse until the patient is cured. Don't wait but act quickly.

The heart must be guarded. The lives of Luther League members are so full of hardships and troubles and sorrows and doubts and fears and faults and prejudices and misunderstandings and selfish aims, with which are mingled joys and pleasures and hopes and virtues and enthusiasm that they are almost as changeable as the weather and need as their captain one who can bear in patience, forgive not many times only once, or as Peter asked 7 times, no, but as Christ said 70 times 7, and sympathize—whose heart has a throb which will beat in union with their own.

The head is sort of a cold logic machine and truly quite necessary, but in many of the perplexing problems of a leader logic is not enough. Love is the golden key which opens the way. What we do in love for Christ and our fellowmen will always live. A maiden made a costly piece of embroidery, weaving into it many threads of gold and silver. She laid it away for many years, and when she looked at it again the delicate and beautiful fabric had crumbled to dust. Nothing remained but the threads of gold and silver. They were as bright as ever in their imperishable beauty. The only things in the web of life which will endure are the golden threads which love for Christ and love for men put in. The love that does kind deeds, says kind words, which are never forgotten, and does helpful service in Christ's name, such loves are never forgotten by man or God.

That leader who can bring into his work a big, kind, tender, noble sympathetic heart which has been warmed by the Master is pretty sure to be a practical leader in the nobler part of a League's work.

Third—The practical leader must have two hands. The thinking and the feeling are sort of private property and are built inside of us. The hands are outside and are attached to long slender projections fastened at the corners of the widest parts of our anatomy. We are fashioned in this way so as to reach out to other things and people. We met the Luther Leaguers of Defiance with our hands—theirs were reached in welcome and ours were given in grateful response. We join hands to make the convention a success.

A Luther League leader who had nothing to shake with would be strangely out of place—certainly he *must* have hands. By having hands I mean, he must do things; however clearly his head may formulate plans and his heart desire their success the hands must carry them out. And we are inclined to think that the success or failure of the League is due not so much to the plant but to its effective operation. The leader to be thoroughly practical must take

hold of his work with both hands (not one) and carry it through. Work, work, work, must be the price every leader must pay for success. No methods, no devices, no sentiments will avail without *work.* Whatever you undertake, keep at it until your part is done.

And last, but nevertheless not least, the leader must be a living example. In nature we cannot reap what we do not sow and we cannot give what we have not ourselves received, nor can we bring souls to Christ if we have not truly accepted him ourselves, and our daily lives will show this. Jesus himself by *example* taught us how to truly worship and serve the Father. First, He prayed. How much of His time did prayer occupy? How little, perhaps, of ours! If Jesus as the only begotten Son of God felt the need of these means of grace, how much greater then is our need of them to guide us in the right way. But how many leaders ask for this guidance? So much depends upon our carrying into practice the Christian professions we make? Our profession nay be very good, but it is not by that the world judges us. The world looks upon our acts, our mode of life and conduct, and from that draws conclusions as to the genuineness of our Christian professions. I believe it was Luther who said "that men will argue, work, give, fight, and, if need be, die for the Christian religion; almost anything but live rightly for it." It takes a very good man to die for the Church, but it take a still better man to live for it, and when we choose our leaders, that thought should always be foremost in our minds, to choose those whose lives are good examples.

Our best lessons have been learned from others, and the impressions, ideas and conceptions of duty which have inspired us must have been created by what others have been and done. One can no more pass through the conservatory without inhaling the fragrance of flowers and shrubs that pour their perfume in his way than he can breathe the influence of great lives without being inspired by them. Consecrated personality is contagious. Is yours? It imparts enthusiasm, hope and inspiration to all mankind. Does yours?

In this day and age we all have the need of watchfulness, for it is the little misdeeds and little sins that are the beginnings of great ones. One small spark may cause an awful explosion with appalling loss of life and property. A small wound may cause intense suffering and death. A strong and steady Christian character may be destroyed by little sins. Watch yourself—"Know ye not that ye are the temple of God?"

We all know we cannot lay too much emphasis on devotion in our Luther League work, but it is equally true that "Faith without works is dead" and devotion is only the preparation for and the beginning of real Christian service. The head, the heart and the hand, doctrine, devotion and work should each have due share of our time and attention. Even so by growing daily in the knowledge, love and likeness of Christ, we are to reach the true model of a Christian and then only can we expect to be successful leaders. To be right ourselves with our Lord and Saviour is the first essential toward helping others, for how dare we attempt to lead and lift others to the level we have not ourselves attained? What is needed more than ever today is not theoretical Christianity, but applied Christianity. Is your Christianity and mine applied, or is it just a theory?

I have probably failed to furnish in this paper as much discussion of methods as you expected. This has purposely been avoided for the reason that we are too much inclined to adopt methods that others have worked out, and they become mechanical and are ineffective and lifeless. No leader should be encouraged to become a phonograph, who can only talk what has been talked first to him. Far better will be his success, though his methods be crude, if he puts his head and heart and hands into it.

PAPER SHIRTS

A firm of shirt makers at Yokohama, Japan, manufactures great quantities of paper shirts. The material is made from the bark of the mulberry tree, and is soft, warm, and durable. Instead of reducing this fabric to a pulp, water only makes the goods tougher and more durable. The buttonholes in these paper shirts are reinforced with linen, otherwise the shirts are made to pattern and can be seamed and hemmed like any other shirts.—*Onward.*

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JAPAN GIVES GERMAN BIBLES

One of the activities of the Young Men's Christian Association in Japan was the placing of a Bible printed in the German language in the hands of each of the 4,300 German prisoners detained in different parts of the empire. There are prosperous branches of the Japanese Young Men's Christian Association in Seoul, Darien. Shanghai and Honolulu.

Luther League Topics

Sunday after Ascension. June 4, 1916.

"HE LED CAPTIVITY CAPTIVE"

Ps. 68:18; Eph. 4:8-10.

DAILY BIBLE READINGS.

Monday, May 29: Job 19:25-27.
Tuesday, May 30: Psalm 45:1-17.
Wednesday, May 31: Isaiah 63:1-9.
Ascension Day, June 1: Mark 16:14-20.
Friday, June 2: Luke 24:44-53.
Saturday, June 3: Acts 1:1-11.

HINTS FOR LEADER.

Hymn 219. Psalm 60 (read responsively). Gloria Patri. Acts 2:29-40 (read by leader). Prayer by pastor or leader. Hymn 78.

Short address or paper by a member of the League. Sentence prayers (all standing). Summing up by pastor. All standing, sing Hymn 159, "Just as I Am."

Closing Prayer by pastor. All join in Lord's Prayer. Benediction.

(Topic Reviewed by Rev. Paul W. Koller.)

This is our topic for Ascension Day, a day often neglected in our Church calendar, perhaps for the reason that it comes so close to the great Church festival of Pentecost. It should not pass, however, without some observance on the part of the Church, for it has great significance and important lessons.

I. The Ascension of Christ marked the completion of His work as our Redeemer. When St. Paul said, "When He ascended upon high, He led captivity captive," he meant that Jesus Christ had accomplished the great work of redemption and conquered every foe and force that opposed Him in His great work for humanity. When Christ came to earth He came as a little child. By His life He gave us the pattern of a perfect life. By His teaching He gave to men the spirit and laws of His kingdom. By His suffering and death He redeemed mankind. By His resurrection He conquered death for us. Now His work on earth is done and His ascension marks its completion. Christ has come to His own again and now reigns in power.

It would seem as if this should be the theme of the Church—Christ vindicated and glorified. Yet it is not, and the reason is found in the fact that it only completes His atoning work. The cross is the central thing in Christian teaching and truth.

When men die they care little for hymns telling of the glory of heaven, but their hearts yearn for the message of Christ dying for sinners. Today the glory of Christ ascended speaks to us of the cross.

II. The ascension message of Christ must not be missed by us as we contemplate His glory, for we must stand before Him some day and tell of what we have done to carry it out. He said: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Parting words are always impressive and we do well not to miss the import of these of Christ: "Ye are to be My witnesses." Christ ascended to heaven, but He left behind His Church to carry out the great work which He began.

This is the secret of an efficient Church: To witness for Christ by the power of the spirit. That was Christ's plan for saving the world, to bear personal testimony to Jesus Christ our Savior and Lord. And it is this plan that is winning the world for Jesus, for back of it is the power of the Holy Spirit.

We of today are under the great command and commission to witness for Christ. Are we doing it?

III. This Jesus who ascended will come again.

We find great satisfaction in the fact that Jesus Christ reigns over the world. It is an assurance of safety and victory. We know that our labors and efforts have back of them one who knows and cares and will help us to win. It is a glorious and comforting thought. But let us not forget that some day He will come to earth again, and when He comes all the world must give answer as to the way it has lived. The two angels in white apparel who stood by Him at the time of the ascension said this: "He will come then as the Lord who has led captivity captive." When He comes His cause shall triumph, His enemies shall be conquered and the saints rewarded. You and I, fellow Leaguers, are in the waiting time. Are we ready for that coming? It may come in our time and it may not, but we must be ready, for this day in which we live is our only time to prepare to meet our Lord.

QUESTIONS.

1. How was Ascension Day observed in the early Church?
2. Whom or what did Christ lead captive?
3. How can we best prepare to meet Christ when He comes again?

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Pentecost. June 11, 1916.

A SPIRIT FILLED CHURCH

Acts 2:1-13.

DAILY BIBLE READINGS.

Monday, June 5: Isa. 44:1-23.
Tuesday, June 6: Acts 2:16-36.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 30 by LUTHER LEAGUE REVIEW Box 876, New York, N. Y.

Wednesday, June 7: Isa. 32:1-20.
Thursday, June 8: Rom. 8:14-23.
Friday, June 9: John 16:5-17.
Saturday, June 10: Rev. 22:1-17.

HINTS FOR LEADER.

Hymn 122. Psalm 107:1-15 (read responsively). Gloria Patri. Prayer by pastor or leader. Hymn 204. Lesson Acts 2:1-12 (read in unison).

Short papers on "Unity of Purpose" and "Unity of Service." Hymns 124, 147.

Sentence prayers. Let each member repeat an appropriate verse from one of the Psalms as a prayer.

All standing, close with Lord's Prayer in unison. Benediction.

(Topic Reviewed by Rev. Paul W. Koller.)

One of the great needs of the Church of Christ today is spiritual power. The Church has done and is doing great things, but the truly spiritual results have not kept pace with numerical growth and social vigor. From all sides there comes the cry for greater spiritual power—power for holiness, for suffering, for service.

The Holy Spirit has come, and He waits to give power to as many as are willing to receive it. How shall it be gotten? How shall we have a spirit filled church?

First. We need a firmer grasp of the truth, so strangely forgotten or unrealized by many, that God the Holy Spirit is at this moment dwelling with the Church and in all her true members. Here lay one of the elements of the strength of the early Christians. The Spirit's person and presence and work were to them realities. They were filled with the Holy Ghost. They witnessed with the Holy Ghost. They walked in the comfort of the Holy Ghost. They were sent forth by the Holy Ghost. They tasted the joys of the Holy Ghost. The acts of the apostles have been called "the acts of God the Holy Ghost. The men whose deeds the book of Acts record were the channels of the Holy Spirit's activities.

In that faith lay the secret of their saintly lives, their prevailing prayers, their heart-searching words, their fruitful labors and their unfailing courage.

Alas, how changed are we! We profess in the creed "I believe in the Holy Ghost, the Lord and giver of life." And yet is it not true that many of us know practically very little of His power, and live far below the possibilities which His presence brings within our reach. If we believe that we are channels of His power to win the world for Christ, should we not go forward more earnestly and courageously?

Paul came to the Ephesian Christians with the question, "Have ye received the Holy Ghost since ye have believed?" They answered, "We have not so much as heard that there is a Holy Ghost." So modern Christians need to be reminded of His presence and power. God the Holy Spirit is today in and with the Christian Church.

Second. We must cultivate the conditions under which alone the Holy Spirit can manifest His power, if we would have a Spirit-filled church. First, there must be *submission.* It is said that a separate will is the cause of half the troubles in the world. It is certainly the secret of half the weakness in the Church and our lives.

In grace, as in nature, forces work along the line of least resistance. The Holy Spirit can be resisted. He manifests His grace and power only where they are desired and welcomed. There must be a surrender of our wills to the will of God.

The proud and selfish heart, impatient of guidance and bent on choosing for itself, is no fit sphere for the activities of the Holy Spirit. There must be submission, a true saying on our part, "Thy will be done."

In the second place there must be within us the spirit of love. The Holy Spirit, who is love and gives love, can only live where love is.

We sometimes wonder at the lack of saintliness which contrasts us so widely with the heroes of the early Church. One reason for this is found in our lack of a loving spirit. The jealousies and hates of today are appalling. Is it any wonder the Holy Spirit cannot dwell in some hearts and in some churches. We need to have more of the loving Spirit of our blessed Master if we would have the Holy Spirit to abide in our lives.

Third. We must use the means by which this wonderful spiritual power is appropriated. Our Lord provided certain means or ways in which the power of the Holy Spirit can be obtained by us. One of these ways is through *private prayer.* Our weakness and cowardice spring in no small measure from our failure to be alone with God. Solitude has been part of the schooling of all the strongest spirits that the Church has sent forth. Our Master found great strength in going apart to pray. So with many of God's best children.

We live too much in public, and we curtail our private communion with God because it is not a factor in money making or success.

The result is, our natures become religiously shallow and our spirits feeble. If we would be strong we must be alone with God in prayer. "A gift shapes itself in stillness, but character in the tumult of the world. To solitary prayer we must add *united prayer.* We must not forsake the assembling of ourselves together. It was as the early Church waited and prayed to-

gether that the Holy Spirit came. The united hearts and voices of God's people praying in His house have great power to bring into the Church fresh spiritual power. Let us pray together more than we do.

In speaking of the means by which the Spirit's power is appropriated let us not forget the greatest of them all, viz., the Word of God. While prayer may bring to us the Spirit's power, we have Christ's "certain promise that when the Word is read the Spirit will be found. The Holy Spirit is always with the read or preached Word. If we would have a Spirit-filled Church and Spirit-filled lives we must read and live the Word of God.

QUESTIONS.

1. Is the Church Spirit filled today?
2. What results would follow if we had more spiritual power?
3. If the Church is to be Spirit-filled, must we be right first individually?

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Trinity Sunday. June 18, 1916.

THE EASIEST PRAYER
(Petition IV)

Matt. 6:11, 25-34.

DAILY BIBLE READINGS.

Monday, June 12: Exod. 16:13-30.
Tuesday, June 13: Deut. 8:1-10.
Wednesday, June 14: Matt. 6:25-34.
Thursday, June 15: Eph. 5:20; I Tim. 6:6-8.
Friday, June 16: Heb. 13:1-6.
Saturday, June 17: John 6:1-13.

HINTS FOR LEADER.

Hymn 53. Psalm 71:1-16 (read responsively). Gloria Patri. Scripture lesson, Matt. 6:5-15. Prayer by pastor or leader. Hymn 41.

Papers, or addresses, as follows: (1) Assurance, Matt. 28:18; (2) Promise, Matt. 7:7; (3) When Present, Matt. 18:19-20.

Hymn 151. Closing prayer with Lord's Prayer. Benediction.

(Reviewed by Rev. J. Ernest Zimmerman.)

As we read the subject for this meeting we are led to ask ourselves the question, What is the easiest prayer? Then when we see that it refers to the Fourth Petition of the Lord's Prayer, "Give us this day our daily bread," we have the answer. But why should it be easier to ask for daily bread than to pray "Thy kingdom come" or "Thy will be done"? The answer seems to be that we are prone to be more diligent in the pursuit of our temporal welfare than for the welfare of the kingdom of God.

But in studying this petition we see three things that the Lord would teach us.

First. That He is interested in our temporal affairs. We are inclined to think that in praying we should ask only for spiritual blessings. But such is not the will of God. He would have us pray for temporal things, for it is through these blessings that He develops our spiritual life. We read in I Peter 5:7, "Casting all your care upon Him, for He careth for you." What is the meaning of this passage? We are to bring all our troubles and anxieties to Him; not only our doubts and fears, but our business propositions, and our bodily wants and weaknesses. Lay all these things before Him and He will lead and direct if we allow Him. Many of us need to get the hidden meaning of the little waif, who was brought into one of the slum missions of New York. One of the teachers was teaching him the familiar prayer, "Now I lay me down to sleep," and he repeated it phrase after phrase until "I pray the Lord my soul to keep," when he repeated, "I pray the Lord my clothes to keep." He explained that he was afraid some one would pawn them. Too often we pray for care and we mean only our life, when God wants us to cast all our care upon Him—let Him take care of even our clothes.

Second. God would teach us not to be over anxious about the future. He would have us first lay up treasures in heaven and seek first the kingdom of God. He knew full well that one of the greatest sins of the world was the pursuit of the things of this world to the utter neglect of the things of the kingdom which are eternal. He says here, "Give us this day" not tomorrow or next year. In the thirty-fourth verse of this sixth chapter of Matthew, He says, "Take no thought for the morrow: for the morrow shall take thought for the things of itself. How much of our anxiety relative to temporal things is only borrowed trouble which never materializes! The Lord would have us pray for our present needs and if we take good care of the present the future will be cared for also when the time comes.

Third. He would teach us in all things to acknowledge Him. When we pray, "Give us this day our daily bread," we acknowledge that God is the giver of these blessings. God would not have us to understand from this prayer that He will place the bread before us or that He will give us health and strength, and all that enters into the physical life of man without any effort on our part, but that He will bless our efforts. He will make the wheat which we sow to grow. He will send the showers and sunshine to develop and ripen it. He will give us strength to sow and cultivate and harvest and prepare. He will give us the strength to earn money to buy that which will sustain and clothe the body. In praying, "Give us this day our daily bread," we are recognizing the fact that we are entirely dependent upon Him for all these

things and show a thankful spirit toward Him.

While this may be the easiest portion of the Lord's Prayer, yet it is one that carries with it great spiritual as well as temporal blessing. How appropriately it is used at the celebration of the Lord's Supper! As we partake of His broken body and shed blood we ask that our spiritual life may be nourished, that the Christ life may be sustained in us.

In praying this petition let us never forget its meaning. But let us pray it indeed, knowing how far reaching is its scope and how rich it will be in blessing if offered in faith.

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Augsburg Day
(June 25, 1530). June 25, 1916.

OUR AUGSBURG CONFESSION

The Basis for Christian Union

II Tim. 1:13-14; I Pet. 3:15-16.

DAILY BIBLE READINGS.

Monday, June 19: Deut. 32:1-14.
Tuesday, June 20: I Kings 9:1-9.
Wednesday, June 21: Eccles. 3:1-15.
Thursday, June 22: Ezek. 13:1-16.
Friday, June 23: Matt. 10:32-39.
Saturday, June 24: I Tim. 3:3-16.

HINTS FOR LEADER.

Hymn 20. Psalm 46 (read responsively). Gloria Patri. Prayer by leader. Scripture lesson, II Tim. 2:13-14 (read by the pastor), and I Pet. 3:15-16 (read by the leader). Hymn 206.

Read the Preface to the "Augsburg Confession." (See Church Hymnal.) Hymn 208.

Addresses or papers: (1) A True Exposition of God's Word, by Bible class teacher. (2) The Individuality of Our Lutheran Church, by the leader. (3) Show That These Are the Basis for Our Union and Our Lutheranism.

Prayer. Hymn 135. Lord's Prayer. Benediction.

(Topic Reviewed by Prof. Leander S. Keyser, D.D.)

On this 386th anniversary of the Augsburg Confession it is well enough to be reminded. One of our texts says, "Of these things put them in remembrance." So we Lutheran young people need to be reminded every now and then of our doctrinal foundations, laid for us on that memorable occasion, the 25th of June, 386 years ago. What the reformers endured for their faith ought to make us brave and self-sacrificing for our principles, which are the same as theirs were.

Our other text says we should be ready to give a reason for our hope. So all of us should study the Augsburg Confession, and compare it with the Bible, so that we see and know for ourselves that our Confession is a true interpretation of God's holy Word. In this way we may be able to give an answer to anyone who questions our doctrines. The Lutheran Church wants all her people to be intelligent, not blind and credulous.

It is well to remember that all branches of the Lutheran Church everywhere accept the Augsburg Confession. There is no difference of opinion on that point among us in all our Lutheran Zion. Some people accuse us of being very much divided. But where will you find a greater solidarity than the Lutheran Church on two great fundamental matters—first, the Bible, the true and inspired Word of God; second, the Augsburg Confession, a correct interpretation of that Word?

There are some branches of the Lutheran Church that accept more than the Augustana confessionally, but there are none that accept less. And more than that, there is no one in the Lutheran Church who is asking for a revision of our noble confession. All seem to be satisfied. Is not that a long step toward union in the Lutheran Church? It really *is* union on all the essential doctrines and principles of both the Bible and Lutheranism.

Now the best way to promote general Christian unity is for us Lutherans, first, to get together just as much as we can. If we Lutherans, who accept the same Bible and the same generic creed, cannot get together, how can we expect to agree with other Christians who do not accept our great fundamental confession? We must confess that just now we are much more interested in Lutheran union than in any other kind of union. And we see something of the daybreak when we look for Lutheran union, at least in spirit and doctrine, if not in organization. So far as a general union of Christian Churches in concerned, we cannot as yet, we confess, see much signs of the dawning of the morning. But for us Lutheran union must go before.

The question is, can we Lutherans make the Augsburg Confession, that and nothing more, the basis of union? This is rather a delicate question, and perhaps the theologians will have to settle it first; but our young people ought to be, and we believe are, interested in the matter and can help along. We give our opinion frankly that we believe Lutherans *could* get together on the Augsburg Confession as a confessional basis, for that is the original, generic creed that has distinguished the Lutheran Church from all other Churches in all her history as an ecclesiastical body. However, we hasten to say, lest a wrong impression be made, that the Lutheran Church has had a historic development in doctrine. That development is found in the other symbols of our Church: the Apology, the Smalcald Articles and the Formula of Concord. (Luther's Catechisms were written before the Augustana.) Therefore, every branch of

the Lutheran Church ought to give an honest recognition of the great historic and doctrinal value of those symbols, and that recognition ought to go into the constitution of each body. Any Lutheran who has studied those secondary symbols knows that they are the true Scriptural and rational development of the great Lutheran doctrines briefly set forth in the Augustana. Space will not permit us to develop this thought just now, much as we should like to do so.

How about general Christian union on the basis of the Augsburg Confession? Taking creeds all in all, we incline to think that more Christian people could unite on our creed, when properly explained, than on any one creed of Protestant Christendom. It is Scriptural and well balanced, and has no special doctrinal oddities. There is no twisting or warping of the Scriptures in any way. It has its decidedly distinctive doctrines, but these are so well based on the Bible that few Christian people ought to find fault with them when they are explained.

All true evangelical Christians ought to agree on the following points of the Confession without much, if any, debate: The Bible as the true, inspired revelation of God, everywhere taken for granted in our Confession and appealed to as the final arbiter; the holy Trinity; the divine-human person of Christ; inherited depravity; redemption only through Christ; justification by faith and salvation by grace; the Church as the whole body of true believers, etc. In regard to confession and absolution (Article XI) there ought to be no difference of opinion, for we Lutherans do not hold the Roman Catholic view at all.

As to the sacraments, there would be serious difference of opinion, and for the present many professod believers could not join with us. The Lutheran Church baptizes by sprinkling as her historic method; she does not lay stress on the mode of baptism, but solely on the content. Here, of course, we could not agree with the immersionists, nor they with us. We also believe with all our hearts in child baptism, and here, too, would be a divergence from the Baptists. Many of the Reformed people would not agree with us on the doctrine of the real presence of Christ in the Lord's Supper. Our doctrine of the ministry and the universal priesthood of believers would not suit the Episcopalians, who think the ministry is a special order, while we think it is an office.

So we are not going to advocate direct attempts at union at the present time. We Lutherans could not and would not give up our doctrines, which we believe are thoroughly Biblical and which we hold sincerely; nor are we going to be so foolish as to say: "We can easily have union if all the rest of you will just come and accept our Lutheran doctrines and join with us." That is the way a couple of the denominations are trying to bring about Christian union. But it is not so easy and simple as that. Human nature is not built that way.

But what can we Lutherans do to promote general Christian union? We reply, we should not give up any of our doctrines. We can do this, however. We can explain our doctrines in a kindly way to others, and see whether we cannot get them to believe as we do. Instead of refusing to have anything to do with other Christians, we can use every rightful opportunity to show them that our doctrines and practices are in accordance with God's Word. Then we can treat them kindly instead of always condemning them. To say harsh things about them and abuse them will never make them hospitable to our conception of doctrine, practice and worship. It does not show a good spirit to be always going around in a fighting mood. We can be firm and sturdy Lutherans without being over-militant, and especially without being abusive of our fellow-Christians, many of whom are as sincere and devoted as we are.

And then—and this is very important—we can live true Christian lives, and be filled with missionary zeal, and in this way prove to other people that our doctrines are true and vitalizing. You see, it will not amount to much, young friends, for us to boast about having the "pure doctrine," and then fail to live pure lives; for then people will quote the Bible at us by saying, "Faith without works is dead."

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AN ELECTRIFIED CAMERA

Reports from the war zone bring word of an electrified camera which can rise more than a thousand feet high, take a picture, and drop gently to the ground, uninjured. This is accomplished by means of a rocket twenty feet long attached to the camera. The rocket is mounted on a support, aimed by means of sights on the support, and fired by an electrically-ignited powder charge. Exposure is made by an electro-pneumatic shutter, worked by a small battery. After the shutter has clicked shut, a small parachute opens, and the whole apparatus drops gently to the ground. The pictures are about eight inches square.—Calvin Holbrook.

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The Month of May

With the advent of this month many of us are thinking somewhat of summer activities. Doubtless many League superintendents are thinking of plans for summer outings. This is right and proper, for the beautiful out-of-doors is strong in its appeal to both old and young alike.

Probably the first and most attractive form of summer activity is the summer camp for boys and girls. In a well regulated and properly conducted camp much good will result, and lasting impressions formed. We shall be pleased to hear of any such League camps being planned or attempted.

Other Activities

Many of the League members are doubtless interested in outdoor sports. Baseball and tennis will doubtless be played by many of our Boys' and Girls' Leagues this spring and summer. We shall be pleased to hear of any League teams, whether composed of boys or girls, together with their plans. We shall also be pleased to hear of any victories made.

Bicycle trips and hikes are always popular with the young people. The season is here for it. Many of our boys and girls are interested in them. There follows below an interesting article on Hiking by one of our former Juniors, who always enjoyed such League trips, and who has just returned from a hike of 106 miles which he and a number of other high school boys took. It was a fine and enjoyable trip and one which did every one good. If your League has not planned for such trips, try it and note the result.

Topics for June

June 4—"Paul Is Accused." Acts 24:1-9.
June 11—Missionary Program. Suggested topic, "The Spirit of Missions." II Cor. 5:13-21.
June 18—"Paul Makes His Own Defense." Acts 24:10-25.
June 25—"Paul Before Festus, Appeals unto Caesar." Acts 25:1-12.

Topics for July

July 2—"King Agrippa Comes to Visit Festus." Acts 25:13-21.
July 9—Missionary Program. Suggested topic, "Our Country and Home Missions."
July 16—"King Agrippa Desires to Hear Paul." Acts 25:22-27.
July 23—"Paul, Before Agrippa, Relates His Conversion." Acts 26:1-18.
July 30—"Paul Witnesses for Christ." Acts 26:19-29.

Luther League Hikes

By Carl Hassold.

Of all the enjoyable features of a Luther League, perhaps one of the most beneficial as well as enjoyable is the hiking. It is on one of these hikes that the different individual likes and dislikes of the participants can be recognized. Here the camera enthusiast gets a chance to gain practical knowledge, the nature lover gets an opportunity to get close to nature, and the boy, the plain American boy, gets a chance to exhaust some of that superfluous enthusiasm and hilarity which has been stored up throughout the week at his school and other less strenuous and carefree occupations.

Naturally, these hikes are chiefly for the boys of the League, but less strenuous walks can easily be made beneficial and enjoyable for the girls.

The best and most beneficial hike is started early in the morning. No good hiker can be a sleepy head. Seven o'clock is not too early to make the start. In many cases the boys are fortunate enough to live near the open country, but in as many instances the country is some distance from the starting place. There should be appointed one or two more experienced fellows to act as pacemakers. At the beginning of the hike the pace should be lively and rather fast, because it is then that the body is best fit for the work, and in this way the destination can be reached before becoming too tired.

A fact which most inexperienced walkers do not know is that a lively pace is much less tiring than a slovenly one. Of course, if the walk is arranged more for the recreation than for the distance to be traveled, a game of baseball or the like can be arranged for the noon hour.

Although the term "hike" is used for walking in general, a walk is really not a hike unless it is over one day's duration. It is naturally most customary to take the one-day walks, and in this case it is advisable to go slow enough for each member to be able to enjoy the surrounding country in every detail. But if the hike is to last for several days a certain number of miles should be covered, and therefore the walking should be forced.

In the case of the one-day walk, fifteen miles a day should be sufficient for the average group of Junior Leaguers, while if the walk is to be a real hike and the boys are sufficiently developed, the walk should be made from twenty-five to thirty miles a day.

When long walking trips are taken, then walking becomes a sport. A sport which requires the same "sand," "pep" and "nerve" as any other sport, and there can be no better training than these occasional one-day walks.

Having the opportunity of living in the country myself, I have had the delight of cultivating the walking habit. Recently I went on a hike with a number of fellows from Philadelphia to New York, and it was then that the training showed. Physically able and physically fit seems to be an ideal for every American boy, and there is no way in which this ideal can be so thoroughly developed as in walking. Every muscle of the body is brought into action, and if any one thinks it is a "goody goody's" game, let him try it.

That was the idea of most of the fellows that started on our New York hike, but they soon found out that to walk 106 miles in three days was not as easily accomplished as talked about.

Of course, the meal cooked over the open fire, the building of the fire itself, and similar features of the walk all help to make the "hike" a most enjoyable feature for our Luther Leaguers.

At this time, when we hear so much about preparedness, let us realize that to be physically fit is to be more than half prepared. Start these features of physical training early and be prepared to fight the battle of life with a physically fit body.

JUNE 4.

By John L. Schiding.

The Story Told—It was the fifth day, after Paul arrived at Cesarea, that he was brought to trial before Felix in the courtroom of Herod's palace. There the governor, Felix, in his beautiful official robe, sat on his throne; while on the platform near him the high priest of the Jews in his richly colored and jeweled robes was located. The lawyer, Tertullus, in his Roman dress, was also present, together with the elders of the Sanhedrin, who had come down from Jerusalem as witnesses against Paul, to confirm the accusation of Tertullus. On the other side were the centurion and his soldiers guarding the prisoner, Paul.

Let us now hear the three charges they wish to make against Paul. As the chief priest and elders wished to make sure of their victim, and not being able to plead in Greek or Latin and more or less ignorant of the procedure of the Roman court, they chose Tertullus to be their lawyer. He was one of those who could make white seem black. Then, too, a Roman lawyer would have more influence than any other in a Roman court and could more easily make it appear that Paul was dangerous to the Roman power. The first charge is treason. They said we found this man (pointing to Paul) a pestilent fellow, a mover of sedition among the Jews throughout the world (the Roman Empire). Now let us bear in mind that Paul was accused at a time when Jerusalem was full of strangers who came to the feast. The second charge is that he was an enemy to the Jewish nation, a ringleader of the sect of the Nazarenes. This was the offense that the Jews wished him to be condemned on; for we know the Jews hated the followers of Christ, whom they crucified and who died and arose again that we may live. The third and last accusation as sacrilege. that is, profaning the temple. They said Paul tried to profane the temple by bringing that which was unholy into the holy place. This referred to the incident of the mob in the temple courts a few days before.

Just notice the weak point of Tertullus' case. He produced no evidence at all to support his charges. The accusers were there, 'tis true, but they had no witnesses. They then asked Felix to examine Paul and form a judgment from what Paul answered.

The Main Lesson—Always tell the truth. Be not like Paul's accusers, who only told a part of the truth, which made their charge utterly false. Let us learn this lesson, for it is that which we need no matter how young or old we may be.

Scripture References—Acts 21:27, 28, 33; Acts 23: 2, 30, 35; Acts 25: 2; St Luke 23: 2; Acts 6: 13; Acts 16: 20; I Peter 2:12, 13, 14, 15; Acts 17:6; John 18:21; John 5: 45.

Other Lessons—When falsely accused, let us try to do as Christ did when he was accused. He answered them not a word.

Do we speak good of our Pastor and pray for him?

To be a true worker you must take an interest in the work given you to do and do it. Do not say, "I can't do it, let some one else do it," but always try it, and the results will surprise you.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.

Take the task He gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
Here am I; send me, send me!

Practical Thoughts—When we study about St. Paul we cannot help but think of missions; for he was one of the best of missionaries, and was willing to go where Christ wanted him to go.

Think of our missionaries in India, Africa and China teaching the heathen of the love of Christ and that He died for all.

Blackboard Illustration.

Falsely Accused { Jesus, Paul, Stephen, Peter, John, Joseph, Moses.

JUNE 11.

By Rev. Arthur T. Michler.

Use the regular form for a League program. Select suitable missionary hymns. Use Scripture Lesson Acts 2:1-13. Other Scripture lessons can be used, if desired.

THE TOPIC.

Scriptural foundation for topic: Reading of II Cor. 5:13-16; reading of II Cor. 5:17-21.

Introduction of topic by superintendent.

Reading: "The Love of Christ."

These words briefly tell us what the spirit of missions should be. It should be nothing less than the love of Jesus. When we think of His great love for us and all that He did to show it, we ought to love Him in return. When we do, it will urge us, force us to do things for Him. We will go to Sunday school and church. We will do what we know is right. But we will also try and do more than this. We will not only think of ourselves, but of the thousands of boys and girls in other lands who never heard of Jesus or of the one and only God. We will be forced to pray for them. This we should do as Christians at all times. Then we will read about the work missionaries are doing in other lands. This is always interesting reading, more so than many other kinds of books, because it is true. Then we will give of our money to the mission cause. And this we will do because we must; for "the love of Christ constrains us."

Brief essay on Hans Egede, the missionary to Greenland.

Reading: "He Died for All."

These few words of the writer to the Corinthians show us how big Christs work is. The words "for all" simply mean every living soul. It is certainly wonderful. Jesus' work is for everybody who lives now, for every one who has lived in the past and for every one who will live, until the judgment day. We who know this dare not be selfish about it. We must be

unselfish. We must look upon all people, no matter what their language or color or customs are, as those whom God has made and whom He loves. He wants all to know and love His Son. We are called, even as boys and girls, to help make Jesus known *in all the world.*

Recitation:

Jesus of Nazareth Passeth By.
(St. Luke 18:37.)

Laden with sins and burdened with cares,
Beset with temptations, tormented by fears;
From self look away; to thy Saviour draw nigh;
Jesus of Nazareth now passeth by!

If thou hast wandered, as sheep that do stray,
Then wander no more, for Christ is the Way.
And He leadeth to God Who dwelleth on high;
Jesus of Nazareth now passeth by!

Seek Him, my soul, in the days of thy youth,
Seek Him, and follow, for He is the Truth!
Sick of the false, for truth dost thou sigh?
Jesus of Nazareth now passeth by!

Art thou discouraged and faint in the strife,
A perishing sinner? Christ is the Life.
Come follow Him, for why will you die?
Jesus of Nazareth now passeth by!

Thou art all weakness, but He is all strength,
Looking to Him, thou shalt conquer at length;
Whence thy help cometh, then, lift up thine eye,
Jesus of Nazareth now passeth by!

Hasten, oh, hasten, thy Saviour to meet;
Thy sins and thy sorrows lay at His dear feet;
Take up thy cross, thine own self deny;
Jesus of Nazareth now passeth by!

Jesus of Nazareth, my soul and my God,
Guide me and keep me till life's paths be trod;
Forsake me not, Lord, or I falter and die;
Jesus of Nazareth, pass me not by!

E. M. T.

Reading: "If Any Man Be in Christ."

These brief words show that something will happen if any one knows and loves Christ. The very word "if" means that something will happen when a certain condition is met. The Apostle Paul says when a man is in Jesus he is a new creature. This means that he is spiritually new. Old things, old ways of thinking, old habits, etc., are passed away. There is newness and freshness in life, so that everything has a new meaning.

What a great truth to bring to the heathen! Do you realize that you would look at things quite differently, if you were not a Christian? Possibly it would be very much like the heathen. But in order that *they* might be alive unto God, Jesus must be brought unto them, which means for each individual—newness of life.

Reading: "What Chinese Children Believe Concerning the Earth."

"As we pass along the streets we notice that the crowds of men and boys have jackets made of sky blue calico, some long and some short, but nearly all of the same color—blue. The children in blue do not learn geography, and have never been taught that 'the world is round like a ball.' They think the world we live on is square, and that it is supported on the horn of a giant's cow. Poor cow! When the horn gets tired, she tosses the weighty world on to the other horn, and that causes an earthquake. And these children have never learned that the earth moves around the sun, or any other of the wise things your lesson books tell you about."—Selected.

Musical Number.

Reading: "Who Hath Reconciled Us to Himself."

This is what Jesus did—He made us *at one* with God. St. Paul makes much of this truth. He says: "While we were yet sinners, Christ died for us." Sin, then, keeps us away from God. Sin makes us bad. It is sin that makes it easy for us to do wrong and hard for us to do right. But now we are strengthened by Jesus in us, so that we can think and do right and please God. For Jesus' sake we are made God's dear children. Satan cannot defeat us, simply because Jesus met him and overcame him completely.

This message is one of victory. All of us like to win. None of us like to lose. Our faith is a victorious faith. Therefore, when it is brought to the heathen, it is not as an experiment but as a sure message of victory, of joy, of hope, of eternal salvation. Let us *always* do all we can in making known this wonderful message.

Remarks, and closing service by the superintendent.

JUNE 18.
By Anna M. Landis

The Story Told—Paul in Prison—St. Paul, the great apostle, or teacher, among the Gentiles, in the early days of the Christian Church, has been sent to prison, because he preached about Jesus. It seems strange that such a good man as St. Paul should have to go to prison, but it was the bad men (the enemies of Jesus), who did not want St. Paul to speak about Jesus, who did this cruel deed of imprisoning this servant of God. They bound him, so he might not be able to get away, should be wish to do so. But, dear Juniors, they did not know this man Paul, who needed not escape from prison to do good. He could sing and pray right there in prison.

Paul's Faithfulness—This great man is not afraid of kings or other earthly rulers, but stands before them, and says: "I have lived in all good conscience before God until this day." Yes, Paul was faithful to his Heavenly Father wherever he went. He suffered all kinds of pain and trials; but even in prison he was happy to sing praises to God at the midnight hour. He never forgot God's goodness to him.

Paul's Defense—God's servant is asked to come from his room in the prison and stand before the governor, Felix. We might think Paul would be afraid of the governor; but no, this prisoner says he will cheerfully answer any questions which may be asked him. He defends himself, saying, "Neither can they (his enemies) prove the things whereof they accuse him." He told the governor, Felix, that he worshipped the God of his fathers, and also believed all things written in the Law and the Prophets. As Felix listened to the words of Paul, he trembled because he had done many deeds which he knew to be against God's will. After this great speech, the governor knew that Paul was a good man, and he did not wish to punish him.

Scripture texts on: *Courage,* Ps. 31:24; Isa. 41:6; Eph. 6:10; Rev. 2:10. *Defense,* Ps. 7:10; Isaiah 31:5. *Faithfulness,* Acts 20:20, 26, 27.

Main Lesson—Paul was not afraid of an earthly ruler. His great faith in God gave him boldness to preach the Gospel even in prison. To the Christian, even prison cells may be filled

with light from on high. As Felix trembled when he heard Paul tell the wonderful story of the resurrection, so all who do wrong may well be afraid of God's wrath. Wicked men often try to do cruel deeds against God's followers, but, like Paul, we should not be afraid to speak out boldly for Christ. God will take care of us, anywhere we may be.

Practical—Juniors, each one of you must speak and act for yourself. Ask God for courage to say "no" when tempted to do evil, and "yes" to all good things. The soldier who obeys the commands of the captain is always stronger than the one who rests on his own power. God is our strength.

Papers—"Paul, the Missionary." Describe the scene of Paul before Felix, the governor. Tell about Paul's good example in Prison.

JUNE 25.
By Earl R. Diehl.

The Story Told—At the time of today's story it happened that a new Roman ruler, Festus by name, was visiting Jerusalem. He came from his local city, Cesarea, where Paul was kept a prisoner. The chief of the Jews told this ruler all kinds of untrue things about Paul and asked him to bring Paul to their city, hoping to kill him on the way. But Festus calmly replied that they should go with him down to Cesarea and there appear in the proper way against Paul.

So ten days later they went and made their complaints and black charges against the innocent Paul, but they could not prove them. The prisoner denies having violated any laws of Rome, Jerusalem or of God. Then Festus tries to make Paul afraid by saying, "Will you go with me to Jerusalem to be judged?" Paul replies that to the Jews he did no wrong, therefore Jerusalem is not the place for his trial, but the Roman Cesarea, if any at all. This Festus knew quite well. Then the hero says: "If I am guilty of death, I am willing to die; but if not, then I want to be delivered from the angry mob. Let the emperor at Rome decide." So Festus, after a meeting with his council, assures Paul that he shall be taken to Cæsar of Rome, to be judged by the highest earthly court of that day.

Scripture References—Acts 24:1, 15; Acts 23:12, 15; Acts 18:14, Mark. 15:3, Luke 23:2, 10; Acts 24:5, 13; Acts 28:17, Acts 24:27, Acts 25:20, 25; Acts 18:14, Acts 23:29, Acts 26:31, Acts 26:32, Acts 28:19.

Main Lesson—The Christian who believes thinks, acts, and lives true to his deepest soul cannot be changed nor made afraid by either earth's wicked men or wise rulers. God always takes care of His true children.

Sacred Other Lessons—1. We should defend ourselves in the proper way and at the right time. 2. Wicked people delight in trying to make good people bad, but they cannot succeed in it. 3. Heroes must go through the fire. 4. God, our Heavenly Father, will be our Judge in His own time.

Practical Thoughts—1. God and myself make a majority. 2. Never be afraid, but be bold as a lion. 3. We should listen to the angels, but not to bad people.

Original Essays—1. The attitude of present day courts toward the Church. 2. Jerusalem, Cesarea and Rome. 3. Christian Heroism. 4. Paul at God's Final Court. 5. Can God make a hero out of me? 6. Mob spirit. 7. Paul's diplomacy.

RUSSIAN "FOLLOW THE LEADER"

Russian boys and girls have a form of "follow the leader" that is well adapted to the fall and winter months in northern latitudes. Since it requires fast running, it offers a good way to get warm on a cold day.

Any number of players can take part. A circle large enough to contain all of the players without crowding is drawn in the middle of the playground. That is the goal. The choice of a leader is made by "counting out." The boy who is chosen starts the game by running about in the circle, and tagging one after another of his comrades. Each one falls in behind the leader, at the same time tagging another player, who also falls in line and tags another. This is continued until every one is in line. The leader then starts away, followed by the rest of the players, running in Indian file. The run continues at the discretion of the leader, who finally halts at a point some distance from the starting place, and calls out, "To the goal!" At this signal the players break from the line and run, leader and all, helter-skelter, pell-mell, back to the circle. The player who reaches it first has the privilege of leading the next run.—*Youth's Companion.*

BLACKBOARD ILLUSTRATIONS

(a.)

Paul's Trials } in { Jewish (Jerusalem) } { Led to } { Roman (Cesarea) } to { Roman (Rome) } to { Universal (Heavenly Jerusalem) }

(b.)

Saul + God = Paul the hero

A GOOD RULE

A good rule is not to let familiarity swallow up all courtesy. Many of us have a habit of saying of those with whom we live such things as we may say about strangers behind their backs. There is no place where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out more plainly to your associates, but not less courteously, than you do to strangers.—Sir Arthur Helps.

Practical Work for Luther Leagues

BY OTTO E. SHELLBERG.

ONE of the great objects in the bringing together of the young people of the Church was to create in them an interest in the work of extending Christ's Kingdom on this earth. Not only were they to become interested, but also, through experience, become fitted for active service that the King's business should not suffer, but move steadily on, when they should be called upon to fill up the ranks left broken by those who are obliged to retire from active service, or those who are called upon to answer the final roll-call, and receive that great reward which God hath prepared for those who love Him.

You say, "That is a great work." Yes, that is, indeed, a great work; and then when I consider that the young people of today are to make the ministers of tomorrow, that the young people of today are to make the missionaries of tomorrow, that the young people of today are to make the citizens, and the laymen, and the public officials of tomorrow, and that the young people of today are to teach to the millions yet unborn the great truths of the Gospel of Jesus Christ, I am brought to a fuller understanding of the importance of that great work, and am convinced that the greatest service a Luther League Society can do for Christ and His great institution on this earth is to train its members well for the great work which is before them.

We are agreed, I believe, that the Young People's Society that is able to so train its members that there will always be a supply of able workers ready and willing to step in and meet the ever-increasing demand of the Church is a success regardless of anything else she might be able to accomplish. In order to accomplish this purpose and to do effective work she must have, however, a full set of conscientious, devoted officers, sufficient committees to meet the demands of the local church and a constitution and set of by-laws that will insure a systematic handling of the business matters of the society.

Too often we hear the criticism from outsiders, and even from some professing Christians, that there is too much system and too many organizations in the Church for it to do effective work. While in exceptional cases this may be true, I am satisfied that in the vast majority of cases we have by far too little system and not near enough machinery for effective church work. The great commercial institutions of this country are made possible only through the most complete organization. Millions of dollars are spent looking after the details which outsiders, not knowing the inside workings of these great institutions, would term as being spent foolishly. Millions upon millions of dollars are being spent each year for the education and training of men and women for active service in the business world, and how insignificant is that work compared with the training of our young people for active service for our Master. The trouble seems to be that the Lord's work has been slighted so long that we have lost sight of its great importance.

How are we to obtain the necessary training for this most important work? First of all, we must have a society with a set of officers who are consecrated to the work, energetic, and with more or less tact and inventiveness. Every active member should be on some committee. If your society is large, do not make the mistake of having some of the members hold two or three different offices, for it deprives some of the willing workers of the opportunity to break into active service and the practical experience in church work for which the society stands is lost to a certain extent. Start your younger members out at the bottom and have them work their way up to the top. In this way each member is given wide experience. Keep your officers and committees constantly changing. Have all ex-presidents remain members of the Executive Committee for a period of two or three years, and thus keep in your society their valuable advice and experience.

Let us remember that the Look-out Committee's duty is more than bringing in the names of new members. They are to keep in touch with them at all times. Especially should they be active during the Sunday evening prayer meetings. Have the meeting divided into sections with a member of the committee in each section. Have each section committee member make a report at the end of every month, giving the names of those who took part and the manner in which they helped make the meeting a success. Compare each month's report with those of previous months. Follow up the new members by urging them to take part and note the improvement. By keeping up a systematic work along this line you will be able to determine where progress is being made and whether or not the Sunday evening prayer meetings are accomplishing their purpose.

While the training of the young people

is by far the most important work for young people's societies of our own denomination, there are, of course, many other forms of practical service in which they can engage. Being "for the Church" their activity should center first around the local church. In this regard the opportunities for practical service are unlimited. In fact, there is no phase of church work in which the young people cannot take an active part.

Every society, if it has not already, should have a Pastor's Aid Committee, whose duty it is to help the pastor in every way that he may suggest. There are hundreds of routine matters that he would only be too glad to have done by the young people. For instance, there are errands to run, letters to be folded, envelopes to be addressed, letters to be written, the church membership roll to be kept in shape, and many other matters which in themselves are small, but which take up many valuable minutes of his time each day.

The Missionary Committee by missionary meetings, mission study classes, giving to missions, praying for missions and actually doing missionary work both at home and abroad can accomplish much in keeping the missionary spirit in the Church.

The Sunday School Committee can aid materially by having members in readiness to act as substitute teachers in cases of emergency. It may assist in the organizing and building up of a Sunday school choir and orchestra, help out at its picnics and parties, and be a booster for the Sunday school in the Young People's Society as well as a booster for the Young People's Society in the Sunday school. Do not let your members feel that when they have joined one of these two great auxiliaries of the Church that they have done their duty. Lay before them the fact that the two bodies are separate and distinct, that the Sunday school is for Bible study, while the Young People's Society is for religious training. They are both of equal importance. The young people of the Church cannot afford to be without either.

If you are a member of the Floral Committee your committee can furnish flowers for the altar the year round. Do not depend on the funds of your society for this. Have each of your members supply the flowers for the altar once or twice each year. Keep in touch with your sick members as well as those of the congregation, and on each Monday visit them, bringing with you the altar flowers of the previous day.

Valuable work can also be done by the Press Committee in the way of advertising the regular and special meetings of the Church; by the Church Committee in assisting in the making of the mid-week prayer meetings more helpful and inspiring; by the Music Committee in getting singers for the prayer meetings and Sunday evening services, and by other regular and special committees which may be appointed from time to time.

Let me repeat that the opportunities for the service of young people in the Church are unlimited. The great cry of the Christian Church the world over is, "Let us have workers who are trained and ready for service." The harvest truly is great, but the laborers are few. Fill up the ranks, dear Leaguers; put your lives into your Master's work, and having enlisted yourself, pray God that He might send others into the vineyard.

With the boundless opportunities afforded the Luther Leagues of this State, and with the great responsibility which rests on the shoulders of every Leaguer, let us awaken to our work.

There is a paraphrase of one of childhood's evening prayers that runs:

"Now I wake me up to work,
I pray the Lord I may not shirk;
If I should die before the night,
I pray the Lord my work's all right."

If this were the morning prayer of every Leaguer in this State, what a wonderful organization we would have. What a power for righteousness our young people would be.

Young people, are you retiring each evening with the feeling that you are ready to answer the final roll-call? Are you going at your work each morning with a spirit that would meet the approval of your Maker should you be called home suddenly? If not, you are not putting your life into your work.

We are all anxious, I believe, to see the great work of the Master go forward. We are all looking forward to the bringing of the Gospel to every creature in accordance with Christ's command, then as young people of the great Church of the Reformation let us unite as one great body. Whether we be members of the General Synod, whether we be members of the Missouri Synod, or one of the other great Lutheran bodies, pray fervently for God's guidance, and go forward with a determination that nothing shall come between us that will hinder the progress of His great and glorious work.

Luther League Review

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ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
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Editorial

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring.

Memorial Day has its lessons for us at this time of momentous world conflict. Every thoughtful man must recognize God's dealing in the principal events in our national history. For example, our first settlers came to our shores seeking a place where they might worship God according to the dictates of their own conscience. Ever since our land has been a place of refuge, a land where God has wonderfully cared for His own, and where He has demonstrated that He has always been regardful of His witness in history. Many evidences are found on every page of American history demonstrating God's interest in the affairs of men. Our history distinctly shows as a general truth God's providence in the nation's life. Memorial Day, if it has no other lesson at this time of titanic conflict in the world, at least has the lesson teaching us to unite patriotism and reverence for God closer together. The future greatness of our country demands righteousness on the part of our citizens. The future glory of our country requires us to keep ourselves in harmony with God's great purposes. If America is to teach the real brotherhood of man as a great and eternal truth, we must recognize as a prime essential to any and all brotherhood God's fatherhood. If we would picture the future greatness and glory of America, we must understand and recognize God's concern in human affairs and His interest in the history and welfare of His people. We believe truly that God has been with our nation in the past, and it is our concern for the future to keep on God's side.

The nation Thou has blest
May well Thy love declare,
From foes and fears at rest,
Protected by Thy care.
For this fair land,
For this bright day,
Our thanks we pay—
Gifts of Thy hand.

Organization is built upon the general principle of unity for strength. The theory is that one hundred people working together for an object they have agreed upon can accomplish more than the same one hundred people working independently of each other, without knowing each other's aims and plans. If they are organized, they may come to one mind on a given point and their united efforts to reach that point may assure success. The work as well as the prayer will be more effective if done in unison. No argument is needed in these days to establish the value of combination and unity of effort. Even in the smallest things, co-operation counts. The first great requisite of an organization is a firm and enduring foundation. Many an organization has fallen to pieces because its underpinning was weak. The Luther League meets all tests, for it is founded on the Augsburg Confession—a simple, strong foundation. It

sets forth fundamental principles definitely, accurately, adequately. It has lived long, will continue to live, and the organization need not die for lack of foundation.

—♣—

Increased activity in practical Church work, increased knowledge of Lutheran doctrines, increased knowledge of Church history, increased knowledge of missions—foreign, home and inner—and other Church activities, increased loyalty to the Church are the accepted and acknowledged results of the Luther League movement on the young people. Add to these the indirect similar results in the Church at large and you have the tremendous, active, vital influence of the Luther League which has been increasing yearly in the Lutheran Church. Such products can only come from an organization firmly and clearly planned and founded with an object for local, district or State League clearly defined and well adhered to. That the founders of the League, knowing well the difficulties and trials surrounding such a movement, planned wisely and well, is fully attested by these results. With a record such as this and with the Lutheran Church in America looking forward to a greater development in the next few years than in any similar period in her history, it is well for us to keep in mind the intent and purpose of our work. Greater opportunities mean greater responsibilities, and we should prepare to meet them.

—♣—

The model constitution as found in the Luther League Hand Book gives the object of the local Luther League as: "To quicken in its members a clearer consciousness of Christian faith; to produce in each member fidelity to his own Church, and to increase his usefulness as one of its workers; to help each member to be a true witness for Christ and an efficient teacher of the Gospel." First and foremost, then, the local League must develop its members spiritually, to make them better and stronger members of the Church with a deeper knowledge of the faith and a deeper love of the Master and His cause. Secondly, it must educate them in the word of God, in the doctrines and history of the Lutheran Church, in the growth and conduct of her missions and other activities. To aid in this work is the purpose of the Topics and Reading Course. Thirdly, it must train its members in service in the Church. Today, especially, is the call to actualize our faith in daily life and conversation. The local League must urge and aid its members to spend and be spent in the service of the Church. Ushering; visiting the sick, the poor, the wayward and the indifferent; canvassing the neighborhood; publishing the congregational paper, are but a few of the ways in which the live League may aid the pastor and forward the practical work of the congregation. In addition to these the local League should give its members opportunities for proper social intercourse. This requires exercising the greatest care, so that the social feature does not become too prominent. The League that develops only the social side is fulfilling only a part—a very, very small part—of its functions.

—♣—

Our young Lutherans are learning the Word as well as the doctrines and history of our Church through the Topics and Reading Course prescribed by our League officers. We have a great history which should inspire us all to great service, and none of our young people, or old, can be fully up to the times unless they study these things carefully. That was a good remark which one of our givers, when he sent his contribution to the Laymen's Movement, made to the treasurer: "Get up; stay up; pray up; pay up." Yes, let us awake and arise, not forgetting that all our help comes from the hearer and answerer of prayer, and that if we are true Christians, guided by the Word of God, we will always pay our obligations and be ready to contribute to the cause of the Master when the opportunity occurs. It will be a grand day when all our people are working together under one banner for the advancement of Christ's kingdom. We are in the midst of active times, and unless we move in the service of the Master we will not be accounted worthy to receive the recognition which is promised to all who are faithful in serving Him. Let us pray and work for the strengthening of our Church in its various avenues and service, and let us not forget to give as the Lord has prospered us, not only in money, but in activity in the labor which He has given us to do.

BOOK REVIEWS

THE LUTHERAN MANUAL, by Junius B. Remensnyder, D.D., LL.D. The Lutheran Publication Society, 1422-24 Arch street, Philadelphia, Pa. Twenty-four chapters. Pp. 225. Price, $1 net.

It is a notable fact that this is the fourth revised edition of this manual, so justly popular in the Church. It is handsomely bound in cloth, with gilt side title and reflects great credit upon the publishing house. We agree with the author in saying, "It is a hopeful sign for our American Lutheran Church that a new edition of the 'Manual' is called for. For it shows that amid so much that is weak and sensational in American Protestantism our Lutheran Church stands by her own historic, intelligent, conservative, churchly piety."

Chapter 16, "Our Lutheran Young People," is contributed at Dr. Remensnyder's request by Mr. E. F. Eilert, editor of the LUTHER LEAGUE REVIEW. "The Lutheran Manual" has a vital, helpful message for the young people of our Church, and it can be recommended by pastors to their communicants. It is one of the books approved by the committee, and specially recommended as one of the books of the Luther League Reading Course.

THE CENTENNIAL HISTORY OF THE AMERICAN BIBLE SOCIETY, by Henry Otis Dwight. The Macmillan Company, New York. Paper, 58 chapters. Pp. 605. Price, $1.

This is a notable publication of the American Bible Society and a fitting memorial of its work for a century. After the introductory chapters, it takes up the history of the Bible Society according to periods. The first period, 1816-1821; second period, 1821-1832; third period, 1832-1841; fourth period, 1841-1861; fifth period, 1861-1871; sixth period, 1871-1891, and seventh period, 1891-1916. The presswork is such as might be expected from one of the great publishing houses of this country. There is much of interest in the book, and the illustrations are very appropriate. The following, on pages 382 and 383, will be of interest to our Lutheran readers: "Just across the Baltic Sea, west of Reval and the Esthonias, at Stockholm in Sweden, the American Baptist Missionary Union had a flourishing mission in aid of which the society made a number of grants at this time. The Rev. Per Palmquist received the grants and had Swedish Scriptures printed as required, following the version of the Bible authorized by the Lutheran State Church. Here, too, the Bible sought out hungry souls and fed them, although many felt no pressing need of it. The whole amount granted during this period to the Baptist mission in Sweden was $21,512. To Methodist Episcopal missions in Denmark, Sweden and Norway $6,150 was granted, making $27,662 for efforts to increase use of the Bible among these Scandinavian populations."

A work of the society already alluded to was that of the Methodist Episcopal mission at Bremen. During twenty-two years, from 1850, Rev. Dr. Jacobi, the superintendent, distributed at the expense of the society 300,000 copies of Scriptures, mostly printed at the Methodist Episcopal Mission Press. In 1872, full of years, he retired from active work, receiving the honorary appointment of Life Director of the American Bible Society for eminent services rendered. Rev. Dr. Doering then took charge of the mission and although the British Society was pressing its own Bible distribution with great vigor, $136,692 as help from the American Society was granted American missionaries in Germany during this period. In addition to this money granted to the Methodist mission, Rev. Dr. Oncken, of the Baptist mission in Hamburg in 1872, printed for Baptist missionaries 35,000 German Testaments.

We agree with this sentiment in the preface: "It is natural, then, for this Centennial History to seek in every chapter the glory of God. The pervasive, living power of the Word of God is emphasized by the facts of distribution in many lands, and these facts suggest praise and thanksgiving on the part of all who shared in the development and progress of the Bible cause."

THE EVANGELICAL LUTHERAN CHURCH OF THE ATONEMENT, ONEONTA, N. Y.

This is a neat booklet published for the purpose of preserving the history and personnel of the Evangelical Lutheran Church at Oneonta; to honor the thirteenth anniversary of the church's organization, and to bring to mind the various organizations, officers and members in any way connected with the growth and work during this time.

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Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Mr. Edward M. Knox, of this city, who died recently, bequeathed $5,000 to St. James Church, Dr. Remensnyder, pastor.

CHICAGO

—The directory of Lutheran churches in this city shows 221 churches and 242 Lutheran clergymen. Of the churches, 109 have been organized within twenty-five years, 53 use only English in their services. In the city and suburbs there are nearly 89,000 confirmed Lutherans. The church properties are valued at $7,766,475.

BALTIMORE

—Rev. Carl Mumford, of Mt. Union, Pa., has been chosen pastor of Messiah Church, this city.

INDIANAPOLIS

—Rev. W. W. Criley, D. D., died in this city April 10, 1916. Dr. Criley had been in the ministry fifty years. He was seventy-seven years of age.

ALBANY

—The Church of the Redeemer, Rev. E. M. Grahn, pastor, celebrated its twenty-eighth anniversary the last week in April. The Church now enrolls 496 members. It has outgrown its present building and has gathered a fund of $8,500 toward a new building. The Luther League is reported as showing exceptional progress.

NEW HAVEN

—On the 6th of April a number of Yale students who are Lutherans, one professor, and Pastors Timm, Nelson, Ainsworth and Schaefer met in Bethesda Lutheran Church as guests of the Luther League. A short service in church, with a fine address on "Christian Culture, an Essential in True Education," by Pastor Nelson, was followed by a social hour in the basement of the church. Professor Benson, Student Nelson and the pastors spoke on the need of seeking out our Lutheran students, instead of waiting for the students to take the initiative. The appetizing luncheon served by the Luther League afforded an opportunity of becoming better acquainted.

GENERAL

—Rev. Stephen W. Owen, D. D., LL. D., died April 16, 1916, at his parsonage, Hagerstown, Md. Dr. Owen was 78 years of age, had been fifty-two years in the ministry, of which period forty-seven years were spent as pastor of St. John's Church, Hagerstown. He was president of the board of directors of Susquehanna University, had served for several terms as president of the Maryland Synod, and one term of two years as president of General Synod, having been elected at Sunbury, Pa., in 1907.

—It is stated by a member of the congregation that every family connected with Grace Church, Peoria, Ill., now receives the official church paper, *Lutheran Church Work and Observer*.

—Midland College has undertaken a campaign to raise $75,000 to complete payment on the gymnasium and for endowment.

—Rev. A. K. Walborn has resigned as pastor of St. Paul's Church, Detroit, and accepted a call to St. Mark's Church, Dubuque, Iowa.

—Secretary of Navy Josephus Daniels has announced the appointment of Revs. Daniel Nystrom, of Lindborg, Kan., and Paul E. Seidler, of Pascagoula, Miss., as chaplains in the U. S. Navy. Secretary Daniels in making these appointments states that this action is taken "in view of the fact that the Lutheran Church of the United States, according to information furnished me, numbers more than 2,500,000 communicant members, and in view of the fact that this denomination has not hitherto been represented among the chaplains of the U. S. Navy, and in view of the further fact that this Church has a large representation in the personnel of the Navy."

ROCHESTER

—The Rev. Simon P. Long, D. D., of Mansfield, Ohio, will deliver an address on "God's Gold" before the united Lutheran congregations of this city and vicinity on Monday evening, May 22, 8 p. m. The service is to be held in the Church of the Reformation, Grove street. It has been arranged by a local Lutheran missionary society.

—During his furlough now beginning Rev. C. L. Brown, D. D., missionary of the United Synod South to Japan, will serve as general secretary of the Synodical Board of Foreign Missions.

—It is stated upon good authority on Sunday school matters on mission fields that the Lutheran Sundays schools in Guntur is the largest in India.

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THE BATTLE OF GETTYSBURG

(*Continued from page 7.*)

Two things especially interest us. One is the beautiful national cemetery on Cemetery Hill containing an area of seventeen acres. This cemetery was dedicated by President Lincoln on November 19th, 1863, at which time he delivered that wonderful classic address containing the words, "a government of the people, by the people and for the people shall not perish from the earth." This cemetery has 3,629 graves, of which 1,630 are unknown dead. From the brow of the hill there rises a battle monument surmounted by a statue of liberty and with typical basal figures of war, plenty, history and peace. The other fact of interest to us is, Gettysburg is the seat of the Lutheran Theological Seminary, founded in 1826, and Pennsylvania College, established in 1832. Both these Lutheran institutions were used as hospitals during the battle.

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Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke, Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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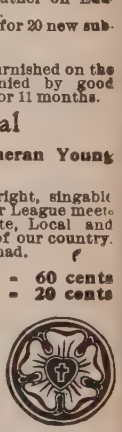

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Pres., CARL M. DISTLER, ESQ., 2905 N. Calvert St., Baltimore.
Sec., LOUISE W. QUENSEN, 2229½ W. Pratt St., Baltimore.
Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

To the Local and District Luther Leagues of New York State:

The twenty-third annual convention of the Luther League of New York State will be held in Buffalo, May 29, 30, 31. All sessions will be held in Holy Trinity Church, Main street, near North, Rev. F. A. Kahler, D.D., pastor; Rev. W. K. Hemsath, assistant pastor.

A most cordial invitation is extended to all young people's societies connected with Lutheran Churches in New York State, whether connected with the District League or not, to send delegates to this convention. Each society is entitled to two delegates, each District League to five delegates. Visitors are always welcome.

The Luther League of Buffalo and Vicinity extends a hearty welcome to all delegates and visitors.

Credential blanks should be filled out and mailed to the chairman of the credential committee, *Mr. Louis A. Biel, 125 Taylor avenue, Utica, N. Y.*, as soon as possible, and not *later than May* 15.

The executive committee has prepared a very interesting and profitable program, concluding with a grand rally on Wednesday evening, consisting of special music, etc.

Social Features—Among the items of social interest in connection with the convention may be mentioned a reception tendered by the District League after the close of the Monday evening session, and a trip around the city; also a trip through the Larkin plant and other points of interest.

Convention headquarters, Hotel Cheltenham, 234 Franklin street.

A list of desirable hotels and private rooming houses will be found at the church. All delegates and visitors are requested to report there immediately upon arrival.

For further information address the chairman of the committee, Mr. Godfrey Weiss, 247 East Delevan street, Buffalo, N. Y.

This call is extended to every Lutheran society in New York State and vicinity, of whatever name and however synodically related, and urges all to send a full quota of delegates to this convention.

By uniting our forces and everyone contributing their share, the convention will be a fine success. Let our motto still be "Of the Church —By the Church—For the Church," and let our lives be in accord with our profession of faith in Christ.

J. HOWARD HAHN,
Corresponding Secretary.

LOUIS A. WILKE,
President.

PENNSYLVANIA

—The Luther League of Pennsylvania announces its annual convention for Friday and Saturday, August 11 and 12, at Thiel College, Greenville, Pa. The theme of the convention will be "The Luther League Accomplishing Its Objectives," and will be divided into the following six divisions: Inspirational, Educational, Social, Spiritual, Service and Junior Work. Detail information can be had from the chairman of the Committee on Statistics, Credentials and Registration, Francis C. Leupold, 624 North Fifty-seventh street, Philadelphia.

NEW JERSEY

—The 1915 Convention of the Luther League of New Jersey will be held October 12 in St. Andrew's-by-the-Sea Church, Atlantic City, Rev. F. C. Krapf, pastor.

OHIO

—The annual convention of the Luther League of Ohio will be held June 28 and 29 at St. Paul's Lutheran Church, Alliance. Rev. W. W. Kennerly, pastor; O. C. Rhode, president.

—Responding to an appeal on the part of the Field Missionary, Rev. Benting, the Executive Committee of St. Lucas Luther League, Toledo, has drafted a resolution to be submitted to the League, in which they propose to donate $50 toward the erection of a portable chapel in Norwood Addition, Toledo.

CANTON DISTRICT

—The fifth annual convention of the Canton District Luther League will be held May 30 at the Augsburg Lutheran Church, Orrville. R. R. Bell, president.

INDIANA

—St. Mark's Luther League, Batesville, conducted a sunrise service Easter morning. A $6 collection at this service was added to the League treasury.

—The St. John's Luther League, Napoleon, sends a very encouraging report and expects soon to join the State League. They have already sent in fifteen subscriptions to the REVIEW for a reading course and have purchased Luther League hymnals. They now have fifty-six members in their League.

The Luther League of the First Church, Goshen, is the first League reporting a gain of over 50 per cent in membership. This League was organized in September, 1915, with twenty-two members and now has forty-seven.

Grace Luther League, Gary, has just applied for membership in the State League. They report an active membership of thirty-five. This League has also applied for membership in the Northern District League.

A new Luther League has recently been organized in Eberhart Church, South Whitley, Rev. R. A. Helms, pastor.

The Luther League of Indiana will hold its annual convention the last week in June at St. Mark's Church, Batesville.

Each League is requested to send its dues promptly to the Treasurer, Mr. W. F. Renz, 3416 Webster street, Ft. Wayne, Ind.

CENTRAL INDIANA DISTRICT

The Central Indiana District League met in semi-annual convention at Zion's Church, Mulberry, May 7. The following Luther Leagues sent delegates: Lafayette; Frankfort; First Church, Indianapolis; St. Marks, Indianapolis; St. Mark's, Batesville; Whitestown; Anderson; Mulberry, and Fair Haven.

The afternoon program centered on the quadricentennial of 1917, three papers being read on this subject. They brought out the important part that the young people have in the celebration, the need of preparing for it, and the benefits to be derived from celebrating and advertising this anniversary. Our Leaguers should take this opportunity for a better knowledge of Luther and our church history, and properly observe and celebrate the 400th anniversary of the Protestant Reformation.

A short review of the workings and accomplishments of the Luther Leagues throughout the State was given by the State president, Oliver C. C. Fetta.

Rev. Boyer, of Lafayette, spoke on the Augsburg Confession, especially its history and its value to us.

The following officers were elected for the ensuing year: President, Mr. Whitney Spiegel, Indianapolis; vice-president, Thomas Knisely, Mulberry; recording secretary, Miss Elizabeth Stanley, Anderson; corresponding secretary, Miss Gertrude Jennings, Indianapolis; treasurer, Mr. Earl Kleiner, Batesville.

At 6:30 p. m., following a supper served at the Lutheran Seminary, a model devotional meeting was held. At the evening session Rev. Renn, Indianapolis, delivered an interesting and instructive sermon on "Life."

The convention was well attended and helpful throughout.

NEBRASKA

The Luther League of the First Lutheran Church, Emerson (Rev. Charles Lewis, pastor) reports a gain in membership from 14 to 52 during the past three months.

CANADA

The Luther League of the Church of the Redeemer, Clarke avenue, Westmount, Montreal, at its annual meeting recently elected the following officers: President, A. Allen; vice-president, George Krog; recording secretary, William Krog; corresponding secretary, Mrs. E. Grannary; treasurer, A. Sorrensen. The officers, with Pastor M J. Breber and five alternates, were elected delegatees to attend the annual convention of the Canada Luther League at Toronto on Victoria Day.

The League holds weekly devotional meetings after the regular service Sunday evenings. In addition to other beneficence, the League contributes to the Student Aid Fund of the Lutheran Theological Seminary at Waterloo, Ontario.

INDIA

The Boys' Luther League of St. Paul's Lutheran Church, Rajahmundry, celebrated its fourth anniversary February 13, 1916. An address on "Our Emblem and Its Significance" was delivered by the vice-president, Mr. V. Moses. An address in Telugu was delivered by Mr. P. M. Luther, and Rev. A. F. A. Neudoerffer spoke in English. Brief remarks were made by the president, Mr. M. Jesudas, and Mr. Buchanan also briefly addressed the meeting.

The Luther League rally hymn was one of the hymns sung at the meeting.

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For Catalog Address

CHARLES T. AIKENS, D.D., President
OR
W. T. HORTON, Registrar, Selingsgrove, Penna.

GERMANS IN THE UNITED STATES

(*Continued from page* 11.)

America has much to be grateful for to the Germans. It was a German who first introduced printing in America, and who first used the type forms, and founded the iron mills, glass and chemical factories, powder mills, armories, industries in leather goods, watches and gold ware.

In art the Germans hold their own, like Lentze, Bierstadt, Mosler, Marr and Schreyvogel. Their sculptors were Sibbel, Bitter, Weiman and Nichwas. All these take honorable places in the history of American art.

They are also highly developed in technique and engineering. Not only America but the world is indebted to Roebling for the first use of the wire cable in bridges of unusual proportion. The suspension bridges across the Niagara, Ohio and East Rivers give him a lasting place as a genius of the first order.

Nor are they left out when it comes to gayeties. On board ship they are the jolliest of passengers. They are first in the morning, last at night, singing songs of Vaterland which grow sadder as they grow jollier.

At first it is hard to convince them that America is as good and grand as their native home. A German foreigner and an American were standing side by side watching the mighty fall of the Niagara. And as the American expressed the grandness of the scene the German said, "Wees got jist as goot in our countree." Not until they see the mighty skyscrapers, the trolley lines, etc., do they acknowledge that we are superior.

Prominent men, such as Astor, Frick, Rockefeller and Wanamaker, are of German descent; but, on the whole, the German does not seek to make himself conspicuous, nor does he wish to gain self-honor. He prefers a humble place in the ranks.

The German is always industrious, intelligent, honest, frugal, patriotic, God-fearing, and has noble qualities for American citizenship. The prosperity of the Middle West is essentially due to the Germans.

H. H. T.

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The Lord . . . said unto me, Arise, go forth into the plain and I will there talk with thee. Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there.—*Ezekiel* 3:22, 23.

National Convention at Toledo

The Toledo Committee for National Luther League Convention, August 15 to 17, 1916, wishes to announce the following:

First, we hope that more Luther Leaguers will attend the convention of the Luther League of America in Toledo than have ever attended any other national convention. We extend to all a most cordial invitation.

Toledo is such a great railroad center that it would be impossible to give information as to schedules, etc. Direct connections can be made from any part of the country, and in the Lake District the Toledo convention can be made the terminus of a pleasant water trip.

Hotel accommodations are good as far as they go. Two new hotels are being built, which we are sorry to say will not be ready in time for convention, but provisions are being made to take care of any number of people who may come to Toledo. The rates of the leading hotels are as follows:

Hotel Secor—$1.50 and up without bath, $2 and up with bath.

Hotel Jefferson—$1 to $2.

Hotel Toledo—$1 and $2 single, $2 and $3 double.

Monticello Hotel—$1 and $1.50 single, $1.50 and $2 double.

Y. M. C. A.—Fifty cents to members.

Y. W. C. A.—Fifty and seventy-five cents.

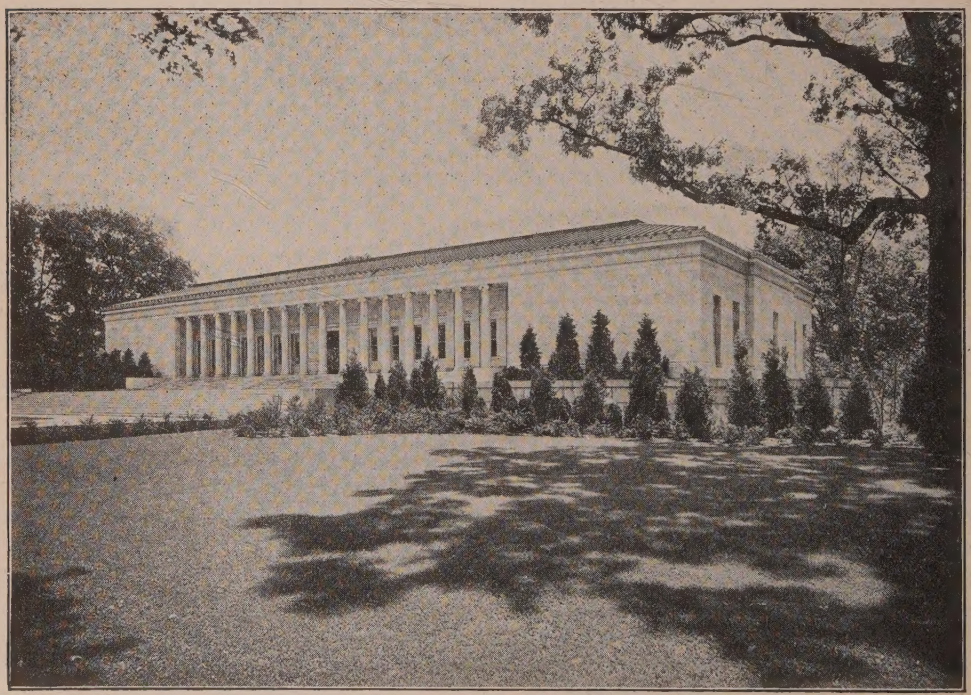
Be sure and get your reservations in early, as the convention will be at a time when hotels are busy.

To those who do not desire hotel accommodations and prefer to stay at private homes or at boarding houses, we can give the assurance that plenty of places will be provided at a reasonable rate.

Leaguers intending to attend convention should notify the local committee of their intention at least one month before convention, so that provision for their entertainment may be made in plenty of time. For information concerning entertainment, please address Mr. H. Hinckfoth, 1221 E. Bancroft, Toledo, Ohio.

We hope that all Leaguers will arrange to stay over Friday, August 18, for the picnic at Sugar Island.

TOLEDO NATIONAL CONVENTION COMMITTEE,
O. C. ROHDE, chairman.



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